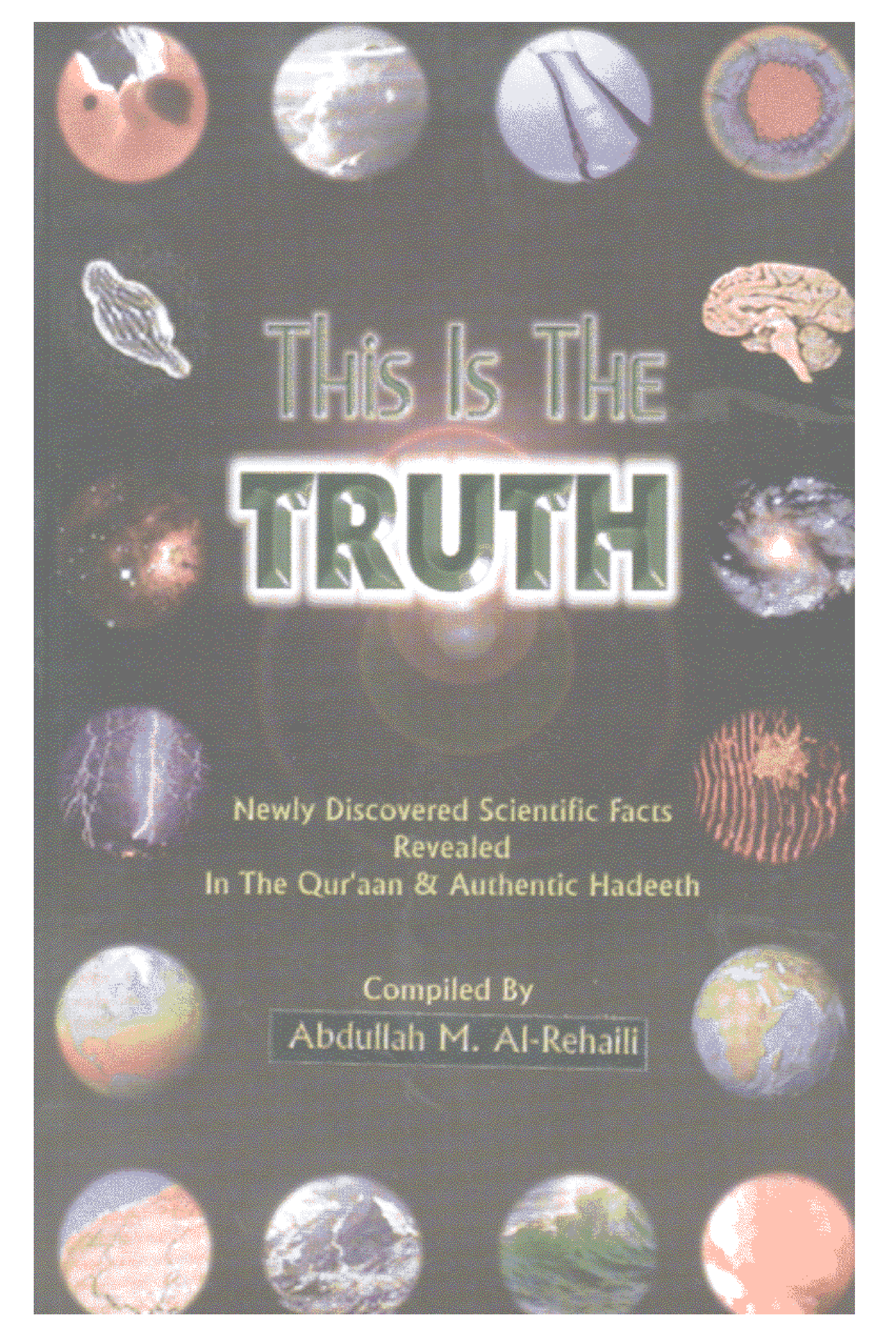

This Is The
TRUTH
Newly Discovered Scientific Facts
Revealed
In The Qur'aan & Authentic Hadeeth
Compiled By
Abdullah M. Al-Rehaili



THIS IS THE TRUTH

NEWLY DISCOVERED SCIENTIFIC FACTS REVEALED IN THE QUR'AN AND AUTHENTIC HADEETH

Compiled By
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World Supreme Council For Mosques Affairs
Commission On Scientific Signs Of Qur'an And Sunnah
at
Muslim World League
Makkah Al-Mukarramah

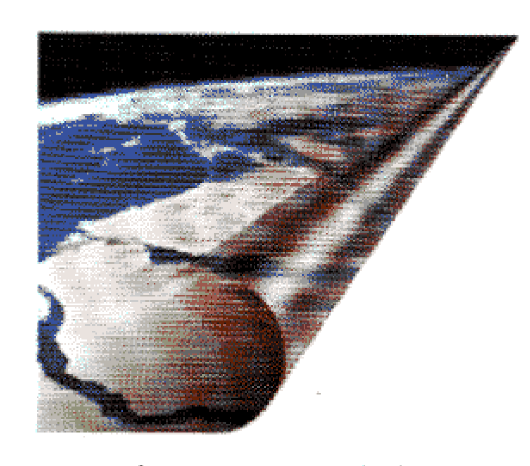
and

AlHaramain Islamic Foundation
Editing and Publishing

Second Edition

TABLE OF CONTENTS





PREFACE FIRST EDITION

The contents of this book were originally presented in the form videotape, in which several meetings and dialogues were conducted with l-known scientists in different fields of science. This was done to examine the scientific facts mentioned in several Qur'anic verses, and to highlight the fact that the religion of Islam encourages science and the acquisition of knowledge with absolutely no contradiction between the Qur'anic revelation and the scientific facts.

The scientists who participated in these dialogues were all non-Muslims, most of whom were explaining some scientific facts which they have realized only very recently and after several years of research and study. When they were told that what they have just discovered recently was already referred to either directly or indirectly in the Holy Qur'aan more than 1400 years ago, they showed a great deal of astonishment. Their comments were varied, but almost all of them confessed that this Qur'aan could not have come from any human or ordinary source. Indeed, some of them were convinced and have affirmed that the Prophet Muhammad (sallallahu 'alaihi wa sallam[1]) is a messenger from Allah, to the point that one of them even embraced Islam by declaring the Islamic creed otherwise known as the "Shahaadah" and thus became a Muslim.

When those experts and authorities of science acclaim these facts, they actually demonstrate a proof of the truthfulness of Islam in front of their fellow scholars and to those endowed with less knowledge among their own people. They are actually opening closed doors and paving the road to the true faith in Allah, the Lord of the universe. What then, is the excuse of

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[1] This epitaph – which will be used in this form throughout this book - is a prayer said by Muslims upon mentioning or hearing the name of Prophet Muhammad. It is most often translated as Peace Be Upon Him. However it literally says 'May Allah make salaah and send salaam upon him' which means: May Allah exalt the mention of Muhammad in Heaven and make him free of all blame or harm. (Ref: Saheeh Al-Bukhaari Kitaabut-Tafseer)

those who turn away from faith after these proofs and the testimonies of those scientists?

Allah said to them in the Qur'an: *Say: Do you see? If (this teaching) be from Allah, and you reject it, And a witness from among the children of Israel testifies to its similarity (with earlier scripture), and has believed while you are arrogant (How unjust you are!) Truly, Allah guides not a people unjust.* (Qur'an 46:10).

Allah also said in the Qur'an: *Those whom Allah wills to guide, He opens their breast to Islam; Those whom He wills to leave straying, - he makes their breast close and constricted, as if they had to climb up to the skies: thus does Allah lay abomination on those who refuse to believe.* (Qur'an 6:125).

The original dialogues with those scientists were recorded on videotape entitled "This Is The Truth". They are far more effective and a lot clearer to a viewer. To make this exchange of ideas available to a wide range of people, we decided to produce this book, which contains the testimonies of the scientists who participated in the discussions exactly as they appeared in the videotape, without any alterations whatsoever [Please read New Edition Preface for a summary of changes - Ed.].

The videotape also contained extensive comments by Shaykh Abdul-Majeed Az-Zindani. These comments were also recorded here as they were expressed in the English version of the videotape. All the Qur'anic verses in the videotape were written in this book according to the English translation of the Holy Qur'an by Abdullah Yusuf Ali [Some archaic linguistic usage has been edited however for the sake of clarity – Ed.], which was revised and edited by the Presidency of Islamic Researches, IFTA, Call and Guidance, Saudi Arabia.

We hope that this book will be of benefit to those who read it, and may Allah help them understand the message of Islam, leading them to the straight path.

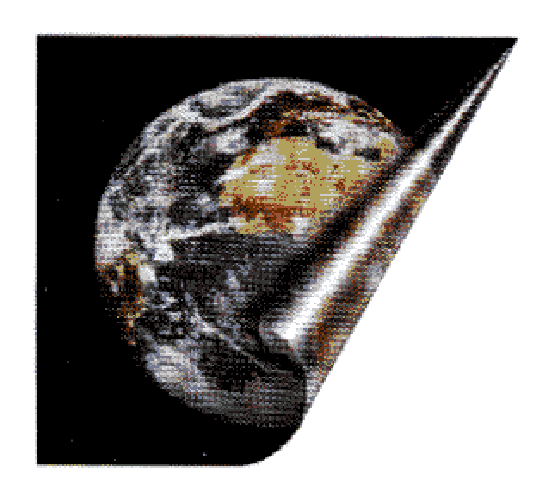
Abdullah M. Al-Rehaili, Riyadh, Ramadan 1415 (February, 1995)

This is the general rule with regards to understanding religious texts from the Qur'an and the hadeeth. If it is proven that a particular matter is absolutely scientifically true and incontrovertible then Islam does not revise itself, nor do Muslims revise authenticated source texts (as has occurred in other religious traditions), particularly the Qur'an and hadeeth. Rather it is the Muslim who may revise his understanding of the texts. It is a standing miracle that up to now, no contradictions to such irrefutable facts have been found in the Qur'an. Assertions to the contrary have all been refuted as inaccurate, and in many cases stemmed from prejudice or faulty scholarship. Indeed, what has been proven true is that science has only recently discovered what was long ago revealed in the Qur'an!

The interpretation of the Qur'aan is not predicated on whether it is verified by scientific means. It is based upon what the Qur'aan itself relates on the verse in question, what is authentically reported that the Prophet Muhammad (sallallahu 'alaihi wa sallam) stated about it, what the understanding of his companions was regarding it, Arabic language, and in the case where there is no direct statement from these sources, the scholars may then apply other means to deduce the correct meaning. This is the stage where physical science may be utilized to help clarify or explain the meaning.

Viewpoints are much different than fact or theory and one must not confuse the two. It has occurred in the past where scientists have presented a hypothesis, view, or theory only to revise later what they had earlier asserted due to advancements in technology or new discoveries. The development of human embryology is a case in point. When European scientists had no absolute proof of how exactly human reproduction occurred, they nevertheless insisted on their theories of the time. Muslim scholars however, finding that the statements of the European scientists contradicted the authentic statement of the Prophet Muhammad (sallallahu 'alaihi wa sallam), rejected the 'scientific' assertions of the Europeans who were later forced to retract their previous assertions. It also became evident that the Islamic view had indeed been correct all along!

The realm of the unseen, that is, the 'supra' or 'super' natural is something outside the scope of science and therefore cannot be measured or captured by any instrument. Islam, as do other major religions, insists upon belief in the Divine Creator, angels, revelation, miracles, the Hereafter and other matters which are decidedly beyond scientific reach. This work is therefore not directly related to these matters. However, we pose the following questions:



FOREWORD

THE COMMISSION ON SCIENTIFIC SIGNS OF QUR'AN AND SUNNAH

This is the truth, and the truth lies in man's knowledge of the reality about himself. Armed with such a fact, and taking advantage of such a privilege, it entitles him to know the realities about the world around him, and then taking cognizance of his own place in this existence, the scope of his relationships and links, and his rights and obligations therein.

The truth, however, must have exponents which shall guide people to its path, and explain its reality to them. That is the message of notification pivotal to learning and instruction. A message Allah has designated to whomever He wished from among His chosen servants, such as His noble messengers and great intimate servants with whom He had imparted training.

From His own knowledge did He send down revelation to them, so that they may be guided to the truth and be introduced to it. Then, as a gesture of mercy and guidance to the world, at all times and places, these noble messengers and intimate servants were sent to His creatures and other servants as well. Allah says:

And to every people a guide. (Qur'an 13:7)

In view of the fact that this auspicious task of seeking the truth, goes far away back in antiquity, and is as inveterate as history itself, and since it will remain as essential as life itself, until Allah inherits the earth and all beings thereon, it was extended by Allah to every believer who has come to recognize it. Scholars were made the successors of prophets in as much as the delivery of the message and guidance are concerned, so that light and good fortune may prevail among mankind at large.

Consequently, the last of the messages, namely the Holy Qur'an, was sent to guide mankind to the path of knowledge, and to the truth about itself. But, while doing so, it showed appreciation towards the capabilities of the intellect, though within the scope of knowledge as a tributary of the intellect. It also championed the cause of science and its fruits, with a view of encouraging man to exert all possible efforts in considering and contemplating the recited verses of the revelation, as well as the interpretations given to those verses by the prophetic traditions, and by so doing, identify the signs of the visible world, as well as the secrets and horizon of the soul.

He (Allah), reassured man that in his enlightened progress, if he were truthful in his intention and industrious in obedience to Allah, and performed duty towards life, He, the Most High, would support him with a spirit of His own, open up to him and guide him to the righteous path.

Not only that, He even offered them an unbreakable promise to the effect that, whenever the going gets tough for researchers and contemplators, and when they are faced with some obstacles and impediments, He, the Most High, would lend them assistance and help make the unveiling of facts easier for them. This, so that they may know it through His guidance, and by His grace, and help them identify those facts in consideration of their sincere determination and efforts, for Allah is all-knowledgeable about them.

Now read brother, Allah's magnificent statement:

And say: 'Praise be to Allah, who will soon show you His signs, so that you shall know them' and thy Lord is not unmindful of all that you do. [Qur'an 27:93]

Thus, no one could have any excuse, and thus would Allah's plea be established against His creatures through His conscious and responsive creature who craves the truth, against His creatures who are either inattentive or feign in attention about the truth, Allah says:

But those who dispute concerning Allah after He has been accepted, - futile is their dispute in the sight of their Lord: on them is wrath, and for them will be a terrible penalty. [Qur'an 42:16].

If the Qur'an is so accurate about matters of science that we can now measure, and this before man's ability to do so, does it not stand to reason that it must be from a source possessing knowledge far beyond that of our own?

Does it not stand to reason that such a source could then accurately relate matters of the unseen, the human soul, and an Afterlife that no human being could possibly scientifically confirm or deny?

We must then seriously consider the greater message brought forth in the Qur'an and by Muhammad (sallallahu 'alaihi wa sallam) regarding the human condition and what awaits mankind. We pray that this effort at least offers 'food-for-thought' to those who take the time to read it.

This second edition differs somewhat in format from the first edition in order to afford greater textual flow and increased readability. References to the actual speaker have been made where necessary [2]. We have also added some more informational appendices for the non-Muslim about Islam. Thanks are extended to brothers Abdul-Qaadir Abdul-Khaaliq, Ahmed Valmoria, Amir Ornido and Waleed Timbang for their invaluable editing, suggestions and proofreading of the text.

The Book Committee
AlHaramain Islamic Foundation
(September 1998)

[2] Nearly every instance of a direct question posed to a scientist throughout this book is that of Shaykh Abdul-Majeed Az-Zindani.

CHAPTER I

WHAT IS THE QUR'AN ALL ABOUT AND WHO IS MUHAMMAD?



The Qur'an, the last revealed word of God (Allah), is the primary source of every Muslim's faith and practice. It deals with all the subjects which concern human beings: wisdom, doctrine, worship, transactions, law, etc., but its basic theme is the relationship between Allah and His creatures. At the same time it provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system.

The Qur'an was revealed to Muhammad (sallallahu 'alaihi wa sallam) in Arabic language, so any Qur'aanic translation, either in English or any other language, is neither a Qur'an, nor a version of the Qur'an. It is rather only a translation of the meaning of the Qur'an. The Qur'an exists only in the Arabic in which it was revealed.

Muhammad (sallallahu 'alaihi wa sallam) was born in Mecca located in the Arabian Peninsula in the year 570 A.D.. Since his father died before his birth and his mother died shortly thereafter, he was raised by his uncle who was from the respected tribe of Quraysh. He was raised illiterate, unable to read or write, and remained so up until his death. As he grew up, he became known as truthful, trustworthy, generous, and sincere. He was so trustworthy that he was addressed as such, Al-Ameen (Trustworthy).

Muhammad (sallallahu 'alaihi wa sallam) was very contemplative and he had long detested the decadence and idolatry of his society. At the age of forty, Muhammad (sallallahu 'alaihi wa sallam) received his first revelation from Allah through the Angel Jibreel (Gabriel). The revelations continued for twenty-three years, and they are collectively known as the Qur'an.

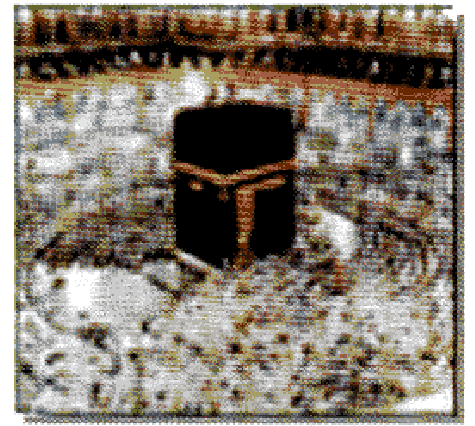
Hadeeth, being the speech of Muhammad (sallallahu 'alaihi wa sallam) are also considered a second type of revelation, however these statements

are not considered the direct wording of Allah. As soon as he began to recite the Qur'an and preach the truth which Allah had revealed to him, he and his small group of followers suffered persecution from unbelievers. The persecution grew so fierce that in the year 622 A.D., Allah gave them the command to emigrate. This emigration from Mecca to the city of Medina, some 260 miles to the north, marks the beginning of the Muslim calendar.

After several years, Muhammad (sallallahu 'alaihi wa sallam) and his followers were able to return to Makkah where they forgave their enemies. Before Muhammad (sallallahu 'alaihi wa sallam) died at the age of sixty-three, the greater part of the Arabian Peninsula had become Muslim and within a century of his death, Islam had spread to Spain in the West and as far East as China.

Among the reasons for the rapid and peaceful spread of Islam was the truth and clarity of its doctrine. Islam calls for the faith in only One God, Who is the only one worthy of worship.

The Prophet Muhammad (sallallahu 'alaihi wa sallam) was a perfect example of an honest, just, merciful, compassionate, truthful, and brave human being. He was far removed from all evil characteristics and strove solely for the sake of Allah and His reward in the Hereafter. In all his actions and dealings, he was ever mindful of Allah.





CHAPTER II

ISLAM AND SCIENCE

Western thought today is in the midst of a raging battle between religion and science. It is almost impossible for a western thinker today to accept the fact that there may be a meeting ground between religion and science. The Bible, in which the Christians believe, states that the tree from which the Prophet Adam ('alaihi salaam[3]) was forbidden to eat was the tree of knowledge. Thus, after he ate from it, he gained certain knowledge that he had not had before. For this reason, Europe spent two centuries arguing whether or not to accept scientific knowledge coming from Muslims.

The Church ruled that the pursuit of such scientific knowledge was the cause for the original sin. The bishops drew their evidence from the Old Testament, where it is mentioned that when Adam ate of the tree and gained some knowledge, Allah was displeased with him and denied him mercy. Scientific knowledge was therefore rejected entirely by the Church as a taboo.

Finally, when the free thinkers and scientists of the West were able to overcome the power of the Church, they took revenge by going in the opposite direction and suppressing any power of the religion. They went to all possible extremes in order to overcome the power of the Church and reduce its influence into a narrow and a confined corner.

Therefore, if you discuss the issue of religion and science with a westerner, he readily goes into sheer wonderment. They do not know Islam. They do not know that Islam accords a very high status to knowledge and

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[3] This is again an epiteph similar to that which is said after mentioning the name of Muhammad, but it is used when referring to any of the prophets and messengers of Allah. It's meaning is literally "Peace be upon him".

men of knowledge, regarding them as witnesses, after the angels, to the fact that there is no Allah but Allah, as Allah himself has told us in the Qur'an:

There is no Allah but He: That is the witness of Allah, His angels and those endued with knowledge. (Qur'an 3:18)

And Allah, may He be exalted and Glorified has also told us:

Know, therefore, that there is no true deity but Allah. (Qur'an 47:19)

It is known from the Qur'an that Adam ('alaihi salaam) was favored over the angels by virtue of the knowledge given to him by Allah. The Qur'anic story contradicts that of the Bible which Muslims hold to have been distorted. According to the Qur'an, the fact that Adam was given knowledge is a mark of honor, and not the cause of his expulsion from Paradise. Hence, if one discusses Islam and science with Western thinkers, they tend to expect an argument similar to what they have in their own religious and cultural context. That is why they react with surprise when they are presented with the crystal clear facts of the Qur'an and Sunnah.

Among those who were taken by surprise is Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynecology, and Professor of Molecular and Human Genetics at the Baylor College of Medicine, Houston. When we first met him, Professor Simpson insisted on verifying the Qur'an and the Sunnah. We were able, however, to remove his suspicion. We presented to him the text outlining the development of the embryo. We proved to him that the Qur'an informs us that the hereditary and the chromosomal make-up of the new being take place only after a successful union between the sperm and the ovum. As we know, these chromosomes contain all the characteristics which the new human being will have such as the color of the eyes, skin, hair, etc.

Hence, many of the details in the human being's make-up are determined in his chromosomes. These chromosomes begin to form during the early *nutfah* stage of embryonic development. In other words, the distinguishing features of the new human being are determined from the very beginning at the *nutfah* stage. Allah, the Most Exalted, the Most Glorified, has stated this fact in the Qur'an:

Woe to man! What has made him reject Allah? From what stuff has He created him? From a sperm-drop: He has created him, and then molded him in due proportion. (Qur'an 80:17-19)

During the first 40 days of gestation, all the body parts and organs are completely, though consecutively formed. We can notice in Figure 2.1 that the organs begin to be formed, assembled, and the fetus appears twisted. The Prophet Muhammad, (sallallahu 'alaihi wa sallam), has informed us in a hadeeth that: *In every one of you, all components of your creation are gathered together in your mothers' womb by 40 days.* (Narrated in Saheeh Muslim and Al-Bukhaari).

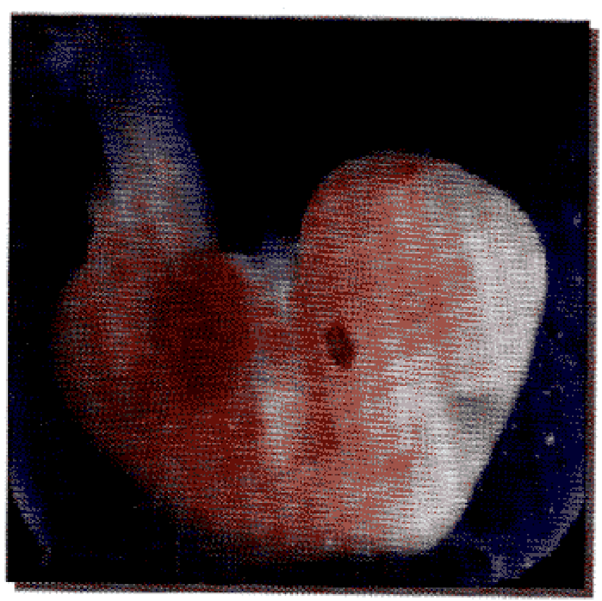


Fig. 2.1
5 – 6 week old fetus

In another Hadeeth, Prophet Muhammad (sallallahu 'alaihi wa sallam) said: *When forty-two nights have passed over the drop (nutfah), Allah sends an angel to it, who shapes it and makes its ears, eyes, skin, flesh and bones. Then he says, "O Lord, is it male or female?" and your Lord decides what he wishes.* (Muslim).

Professor Simpson studied these two hadeeths extensively, noting that the first 40 days constitute a clearly distinguishable stage of embryogenesis. He was particularly impressed by the absolute precision and accuracy of those hadeeths. Then during one of the conferences which he attended he gave the following opinion: *So that the two hadeeths that have been noted can provide us with a specific time table for the main embryological development before 40 days. Again, the point had been made repeatedly by other speakers this morning that these hadeeths could not have been obtained on the basis of the scientific knowledge that was available at the time of their recording.*

Professor Simpson says that religion can successfully guide the pursuit of knowledge. The West, as we said, has rejected this. Here is an American

scientist who says that religion, namely Islam, can achieve this with success. By analogy, if you go to a factory and have with you the operation manual of the factory, then you will be able to easily understand the kind of operation that goes on in that factory, thanks to that manual by the factory designer and builder. If you do not have this manual with you, chances are much less that you will have good understanding of the various processes there.

Professor Simpson said: *It follows, I think, that not only is there no conflict between genetics and religion, but in fact religion can guide science by adding revelation to some traditional scientific approaches. That there exists statements in the Qur'an shown by science to be valid, which supports knowledge in the Qur'an having been derived from Allah.*

This is true. Certainly, the Muslims can lead the way in the pursuit of knowledge and that they can accord knowledge in its proper status. Moreover, Muslims know how to use knowledge as a proof of the existence of Allah, May Allah be Exalted and Glorified, and to affirm the Messengership of Muhammad (sallallahu 'alaihi wa sallam).

Allah said in the Qur'an: *Soon will we show them our signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that thy Lord does witness all things?* (Qur'an 41:53).

After having realized through examples of scientific miracles in the Qur'aan as well as knowing the related comments of the objective scientists on them, let us ask ourselves these questions:

a) Could it be a coincidence that all this recently discovered scientific information from different fields was mentioned in the Qur'aan which was revealed 14 centuries ago?

b) Could this Qur'aan have been authored by Muhammad (sallallahu 'alaihi wa sallam) or by any other human being?

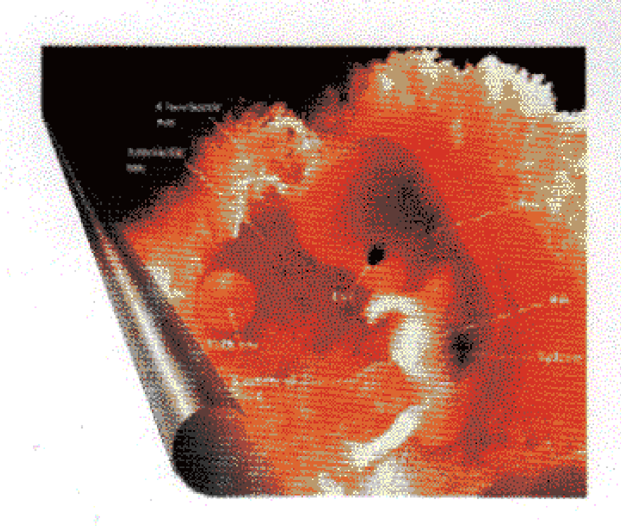
The only possible answer to that is that the Qur'aan must be the literal word of God (Allah) revealed by Him. The Qur'aan is the literal word of Allah which He revealed to His Prophet Muhammad (sallallahu 'alaihi wa sallam) through the Angel Jibreel (Gabriel). It was memorized by Muhammad (sallallahu 'alaihi wa sallam) who then dictated it to his companions. They in turn memorized it, wrote it down, and reviewed it with the Prophet Muhammad (sallallahu 'alaihi wa sallam).

Moreover, the Prophet Muhammad (sallallahu 'alaihi wa sallam) reviewed the Qur'aan with the Angel Jibreel once every Ramadhan (the month of fasting) and twice in the last year of his life in the same islamic calendar. Since the Qur'aan was revealed up until this day, there has always been a huge number of Muslims who have memorized all of the Qur'aan, letter by letter. Some of them have been able to memorize all of the Qur'aan by the age of ten. Thus, it is not surprising to note that not one letter of the Qur'aan has been changed for centuries up to now.

The Qur'aan which was revealed 14 centuries ago mentioned facts that are only recently discovered by proven scientists. This proves without doubt that the Qur'aan must be the literal word of Allah, revealed by Him to the Prophet Muhammad (sallallahu 'alaihi wa sallam) and it also proves that Muhammad (sallallahu 'alaihi wa sallam) is truly a Messenger and Prophet sent by Allah. It is beyond reason that anyone fourteen hundred years ago would have known these facts discovered or proven very recently with advanced equipment and sophisticated methods.

CHAPTER III

STAGES OF THE CREATION OF MAN (A)



Allah sent the Prophet Muhammad, (sallallahu 'alaihi wa sallam), as a messenger to the whole universe. Allah says in the Qur'an:

We sent thee not, but as a mercy for all creatures (Qur'an 21:107).

And so Prophet Muhammad (sallallahu 'alaihi wa sallam) is the Messenger of Allah to the bedouins in the desert just as he is the Messenger of Allah to the present-day scientist in his modern laboratory. He is the Messenger of Allah to all peoples of all times. Before Prophet Muhammad (sallallahu 'alaihi wa sallam), each Messenger was sent exclusively to his own people: *...to every people a guide has been sent* (Qur'an 13:7).

Prophet Muhammad's (sallallahu 'alaihi wa sallam) message, however, is to all of mankind, and it is for this reason that Allah has given a supporting proof of the message of Prophet Muhammad (sallallahu 'alaihi wa sallam), a proof which is different from the proofs given to the messengers before him. The proofs of the preceding messengers were only seen by their contemporaries and possibly by some generations immediately following them. Then Allah would send a new messenger, supported with a new miracle, in order to revive the faith of his people. But because Prophet Muhammad (sallallahu 'alaihi wa sallam) was destined to be last of the prophets until the Day of Resurrection, Allah has given him an everlasting miracle as a supporting proof.

If we ask a Jew or Christian to show us the miracles of prophet Musa (Moses) or Isa (Jesus), may the blessings and peace of Allah be upon them all, they both would submit that it is not within human power to redemonstrate any of those miracles now. Moses' cane cannot be created nor can prophet Jesus be invoked to raise people from the dead. For us today, these miracles are nothing more than historical reports. But if a Muslim is asked about the greatest miracle of the Prophet Muhammad

(sallallahu ‘alaihi wa sallam), he can readily show his book, the Qur’an. For the Qur’an is a miracle that remains in our hands. It is an open book for all people to examine its contents.

Allah said in the Qur’an:

What thing is most weighty in evidence? Say: Allah is witness between me and you; this Qur’an has been revealed to me by inspiration that I may warn you and all whom it reaches. (Qur’an 6:19).

The miraculous nature of the Qur’an lies in the knowledge which it contains. Allah, the Exalted, said: *But Allah bears witness to that which He has sent down (the Qur’an) you (O Muhammad); He has sent it down with His Knowledge...* (Qur’an 4:166).

Hence, our contemporary scientists and scholars, the professors in various universities who are leaders of human thought, have the opportunity to examine the knowledge which is found in the book of Allah. In this age, scientists have excelled in discovering the universe, though the Qur’an has already discussed the universe and human nature even long before. So, what was the result?

We present Professor Emeritus Keith Moore, one of the world’s prominent scientists of anatomy and embryology. We asked Professor Moore to give us his scientific analysis of some specific Qur’anic verses and prophetic traditions [Ahadeeth] pertaining to his field of specialization.

Professor Moore is the author of the book entitled “The Developing Human”. He is Professor Emeritus of Anatomy and Cell Biology at the University of Toronto, Canada, where he was Associate Dean of Basic Sciences at the Faculty of Medicine and for 8 years was the Chairman of the Department of Anatomy. Dr. Moore had also previously served at the University of Winnipeg, Canada for eleven years. He has headed many international associations of anatomists and the Council of the Union of Biological Sciences. Professor Moore was also elected to the membership of the Royal Medical Association of Canada, the International Academy of Cytology, the Union of American Anatomists and the Union of North and South American Anatomists. and in 1984 he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists.

He has published many books on clinical anatomy and embryology, eight of them are used as reference works in medical schools and have been translated into six languages.

When we asked Professor Moore to give us his analysis of the Qur'anic verses and prophetic statements, he was amazed. He wondered how the Prophet Muhammad (sallallahu 'alaihi wa sallam), fourteen centuries ago, could describe the embryo and its development phase in such detail and accuracy, which scientists have come to know only in the last thirty years. Very quickly, however, Professor Moore's amazement grew into admiration for this revelation and guidance. He introduced these views to intellectual and scientific circles. He even gave a lecture on the compatibility of modern embryology with the Qur'an and Sunnah where he stated:

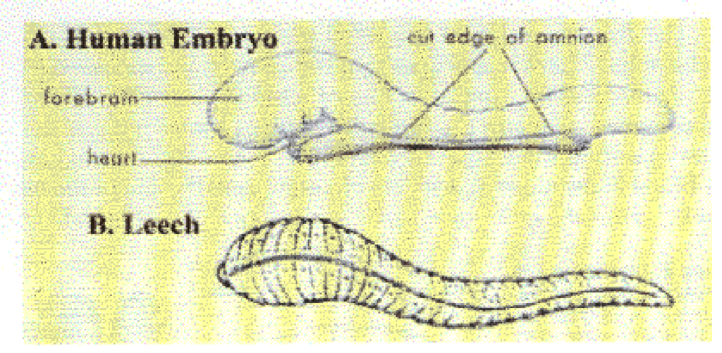
It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from Allah, or God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of Allah.

Consider what this well-known and respected scientist of embryology declared upon studying the Qur'anic verse related to his discipline, and his conclusion that Muhammad (sallallahu 'alaihi wa sallam), must have been a Messenger from Allah.

Allah says in the Qur'an about the stages of the creation of man: *Man we did create from a quintessence (of clay); Then we placed as (a drop of) sperm (nutfah) in a place firmly fixed; Then we made the sperm into a clot of congealed blood ('alaqah); Then of that clot we made a (fetus) lump (mudghah); then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature.* (Qur'an 23:12-14).

The Arabic word '*alaqah* has three meanings. The first meaning is "leech". The second is "a suspended thing". The third meaning is "a blood clot".

In comparing the fresh-water leech to the embryo at the 'alaqah stage, Professor Moore found a great similarity between the two. He concluded that the embryo during the 'alaqah stage acquires an appearance very similar to that of leech. Professor Moore placed a picture of the embryo side by side with the picture of a leech (See Fig. 3.1). He presented these pictures to scientists at several conferences.



[Fig. 3.1]
The similarities in appearance between a human embryo and a leech at alaqah stage.

The second meaning of the word '*alaqah* is "a suspended thing", and this is what we can see in the attachment of the embryo during the '*alaqah* stage to the uterus (womb) of the mother. The third meaning of the word '*alaqah* is "a blood clot". It is significant to note, as Professor Moore stated, that the embryo during the '*alaqah* stage goes through well known internal events, such as the formation of blood in closed vessels, until the metabolic cycle is completed through placenta. During the 'alaqah stage, the blood is caught within closed vessels and that is why the embryo acquires the appearance of a blood clot, in addition to the leech-like appearance. Both descriptions are miraculously given by a single Qur'anic word 'alaqah.

How could Muhammad (sallallahu 'alaihi wa sallam) have possibly known that by himself? Professor Moore also studied the embryo at the *mudghah* (chewed-like substance) stage. He took a piece of raw clay and chewed it in his mouth, then compared it with a picture of the embryo at the mudghah stage. Professor Moore concluded that the embryo at the *mudghah* stage acquires the exact appearance of a chewed-like substance. Several Canadian periodicals published many of Professor Moore's statements. In addition, he presented three television programs in which he highlighted the compatibility of modern science with what has been contained in the Qur'an for one thousand and four hundred years. Consequently, Professor Moore was asked the following question: 'Does this mean that you believe that the Qur'an is the Word of Allah?' to which he replied: "I find no difficulty in accepting this." Professor Moore was also asked: 'How can you believe in Muhammad while you believe in Jesus Christ?' His reply was: I believe they both come from the same school.

Thus modern scientists all over the world today can come to know that the Qur'an has been revealed from Allah's knowledge. As Allah the Almighty has told us: *Allah bears witness that what He has sent unto thee He has sent with His (own) knowledge.* (Qur'an 4:166).

It also follows that modern-day scientists should have no difficulty in acknowledging that the Prophet Muhammad (sallallahu 'alaihi wa sallam), is a Messenger of Allah.

CHAPTER IV

STAGES OF THE CREATION OF MAN (B)

The book, "The Developing Human" written by Professor Keith Moore has been translated into eight languages. This book is considered a scientific reference work, and was chosen by a special committee in the United States as the best book authored by one person. We met with the author of this book and presented to him many Qur'anic verses and Prophetic Ahadeeth which deal with his specialization in embryology.

Professor Moore was convinced by our evidence, so we asked him the following question: 'You mentioned in your book that in the Middle ages there was no advancement in the science of embryology, and that only very little was known at that time. At the same time the Qur'an was being revealed to the Prophet Muhammad (sallallahu 'alaihi wa sallam), and he was guiding people according to what Allah revealed to him. There is found in the Qur'an a very detailed description of the creation of man and of the different stages of human development.

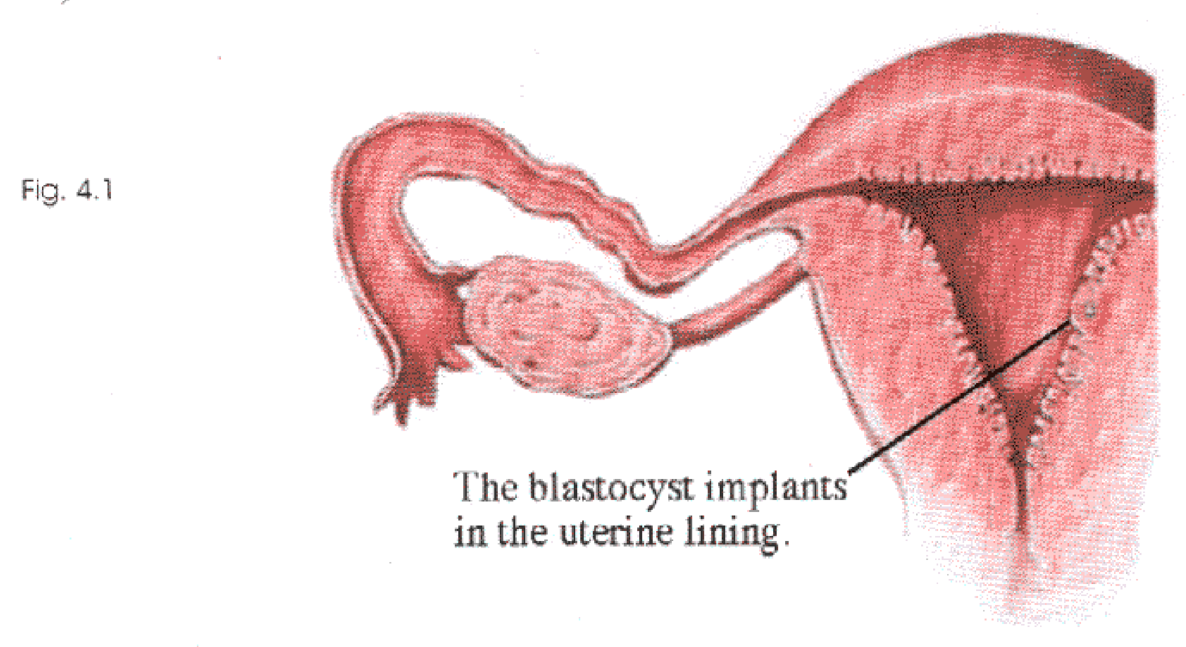
You are a world renowned scientist, so why do you not uphold justice and mention these truths in your book?' He replied: *You have the evidence and not I. So why do you not present it to us?*

We provided him with the facts and Professor Moore proved to be a great scholar. In the third edition of his book he did make some additions. This book has been translated, as we mentioned previously, into eight languages including Russian, Chinese, Japanese, German, Italian, Portuguese and Yugoslavian. This book enjoys worldwide distribution and is read by many of the world's foremost scientists.

Professor Moore states in his book about the Middle ages that: *Growth of science was slow during the medieval period, and few high points of embryological investigation undertaken during this age are known to us. It is cited in the Qur'an, the Holy Book of the Muslims, that human beings are produced from a mixture of secretions from the male and the female. Several references are made to the creation of a human being*

from a sperm drop, and it is also suggested that the resulting organism settles in the woman like a seed, six days after its beginning. (The human blastocyst begins to implant about six days after fertilization. *See Figure 4.1**)*

Fig. 4.1



The Qur'an also states that the sperm drop develops - into a clot of congealed blood. (An implanted blastocyst or spontaneously aborted conceptus would resemble a blood clot.) Reference is also made to the leech-like appearance of the embryo. The embryo is not unlike a leech, or bloodsucker, in appearance. The embryo is also said to resemble – a chewed piece of substance - like gum or wood. (Somites somewhat resemble the teeth marks in a chewed substance).

The developing embryo was considered to be human at 40 to 42 days and no longer resemble an animal embryo at this stage. (The human embryo begins to acquire human characteristics at this stage). The Qur'an also states that the embryo develops with - three veils of darkness. This probably refers to (1) the maternal anterior abdominal wall, (2) the uterine wall, and (3) the amniochorionic membrane. Space does not permit discussion of several other interesting references to human prenatal development that appear in the Qur'an.

This is what Dr. Moore has written in his book, praise be to Allah, and which is now being distributed throughout the world. Scientific knowledge has made it incumbent upon Professor Moore to mention this in his book. He has concluded that the modern classification of embryonic development stages, which is adopted throughout the world, is not easy or comprehensive. It does not contribute to the understanding of the embryonic

stages of development because those stages are on a numerical basis, that is, stage 1, stage 2, stage 3, etc. The divisions that have been revealed in the Qur'an do not depend on a numerical system. Rather they are based on the distinct and easily identifiable forms or shapes which the embryo passes through.

The Qur'an identifies the stages of pre-natal development as follows: *Nutfah*, which means "a drop" or "small amount of water"; *'alaqah* which means a "leech-like structure"; *mudghah*, which means a "chewed-like structure"; *'idhaam*, which means "bones" or "skeletons"; *kisaa ul idham bil-laham*, which means the clothing of bones with flesh or muscle, and *al-nash'a* which means "the formation of distinct fetus". Professor Moore has recognized that these Qur'anic divisions are actually based on the different phases of pre-natal development. He has noted that these divisions provide elegant scientific descriptions that are comprehensible and practical.

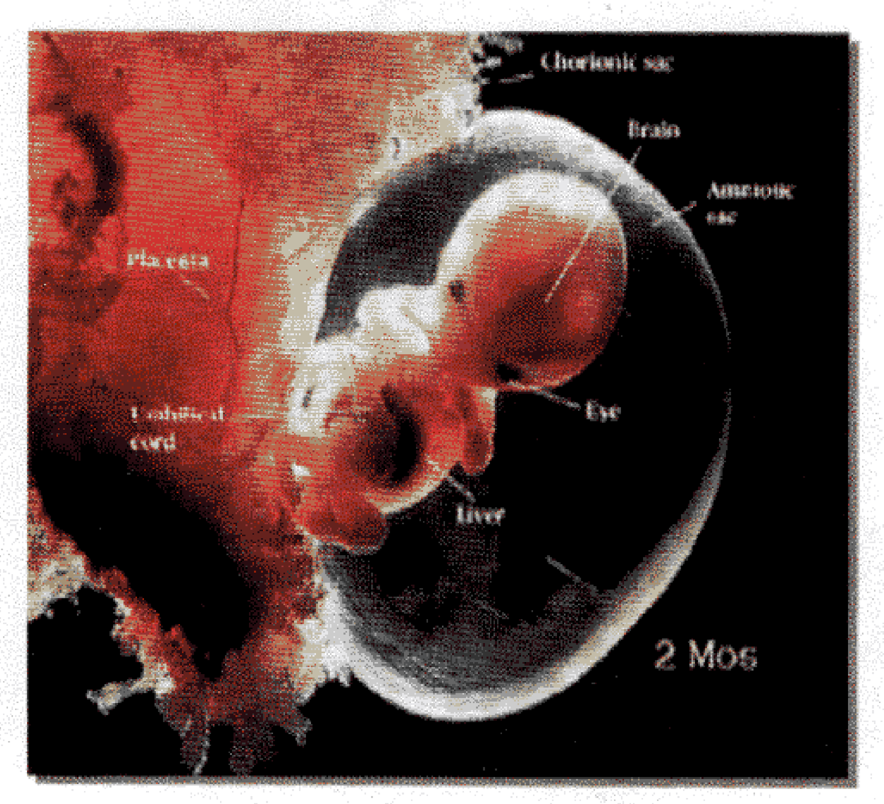
In one of the conferences he attended, Professor Moore stated the following: *The embryo develops in the mother's womb or uterus protected by three veils, or layers, as shown in this next slide [exact slide not shown - Ed.]. (A) represents the anterior abdominal wall, (B) the uterine wall, and the (C) the amniochorionic membrane. (see Figure 4.2) Because the staging of human embryo is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'an and Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge.*

The intensive studies of the Qur'an and Ahadeeth in the last four years have revealed a system of classifying human embryos that is amazing since it was recorded in the seventh century A.D. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hens' eggs in the fourth century B.C., he did not give *any details about these stages. As far as it is known from the history of embryology, little was known about staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Qur'an cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is that these descriptions were revealed to Muhammad from Allah. He could not have known such details because he was an unlettered man with absolutely no scientific training.*

We told Dr. Moore, 'What you have said is true, but it is far less than the truth and evidence we have presented to you from the Qur'an and the

Sunnah and which are related to the science of embryology. So why not do justice and completely bring to light all the Qur'anic verses and Ahadeeth which deal with your field of specialization?'.

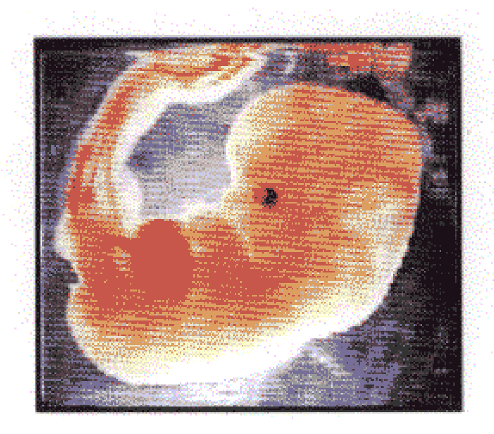

Fig. 4.2



Professor Moore said that he has inserted the appropriate references at the appropriate places in a specialized scientific book. However, he would invite us to make some Islamic additions, citing all the relevant Qur'anic verses and the prophetic ahadeeth, and highlighting their various miraculous aspects, to be incorporated at appropriate places in the book.

This was done, and consequently, Professor Moore wrote an introduction to these Islamic additions and the result was this one which you see here before you. On each page that includes facts about the science of embryology, we have cited the Qur'anic verses and Prophetic Ahadeeth which prove the inimitability of the Qur'an and Sunnah. What we are witnessing today is Islam moving to new grounds within fair and unbiased human minds.

CHAPTER V
THE EMBRYONIC PHASES



We present to you Dr. G.C. Goeringer, Course Director and Associate Professor of Medical Embryology at the Department of Cell Biology, School of Medicine, Georgetown University, Washington, D.C.. We met with him and asked him whether in the history of embryology there was any mention of the different stages of embryonic development and whether there were any books on embryology at the time of the Prophet Muhammad (sallallahu 'alaihi wa sallam) or the centuries after him which mention these various stages, or whether the division into these different stages only came to be known in the middle of the nineteenth century. He said that the ancient Greeks were concerned with the study of embryology and many of them attempted to describe what happens to the fetus and how it develops. We agreed with him that Aristotle, among others, attempted to expound some theories on the subject, but was there any mention made of these stages?

We know that these stages were known until the middle of the nineteenth century and were not proven until the beginning of the twentieth century. After a long discussion, Professor Goeringer concurred that there was no mention of these phases. Thus we asked him if there was any specific terminology applied to these phases similar to that found in the Qur'aan. His reply was negative. We asked him: 'What is your opinion on these terms which the Qur'aan uses to describe the phases which the fetus goes through?' After long discussions, he presented a study at the 8th Saudi Medical Conference. He mentioned in the study man's basic ignorance of these phases. He also discussed the comprehensiveness and precision of these Qur'aanic terms in describing the development of the fetus by means of concise and comprehensive terms which convey far reaching truth. Let us listen to Professor Goeringer as he explains his opinion:

In a relatively few Aayahs (Qur'aanic verses), is contained a rather comprehensive description of human development from the time of the commingling of the gametes through organogenesis. No such distinct and complete record of human development such as classification, terminology, and description existed previously. In most, if not all, instances, this description antedates by many centuries the recording of the various stages of human embryonic and fetal development recorded in the traditional scientific literature.

The discussion with Professor Goeringer led us to talk about a fact which was discovered recently and which would eliminate any controversy. Although the virgin birth of Christ has been a Christian belief for centuries, some among the Christians insist that Christ must have had a father, as a virgin birth is "scientifically impossible". They argue this, and perhaps they do not know, that there could be a creation without a father. The Qur'aan replied to them and has used as an example the creation of Adam. Allah said: *The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": And he was.* (Qur'aan 3:59).

There are three types of creation:

1. Adam, who was created without a mother or father
2. Eve, who was created without a mother
3. Jesus Christ, who was created without a father

Therefore, the One who was able to create Adam without a father or a mother is also able to create Jesus from a mother and without a father. In spite of this, the Christians still continue to argue even though Allah has sent them evidence after evidence and proof after proof. Then when they are asked why they persist in this controversy, they reply that they have never seen or heard of anybody being created without a father and a mother. But modern science now revealed that many animals and beings in this world are born and reproduced without fertilization from the male of the species. For example, a male bee is no more than an egg which has not been fertilized by the male, whereas the egg which has been fertilized by the male functions as a female. Moreover, male bees are created from the eggs of the queen but without fertilization by a male. There are many other examples such as this in the animal world. Moreover, man today has the scientific means of stimulating the female's egg of some organisms so that this egg develops without fertilization by a male.

Let us read the words of Professor Goeringer: *In another type of approach, unfertilized eggs of many species of amphibians and lower mammals can be activated by mechanical (such as pricking with a needle),*

physical (such as thermal shock), or chemical means by any of a number of different chemical substances, and continue to advance to stages of development. In some species, this type of parthenogenetic development is natural.

Allah has given us the definitive answer and he used Adam, whom they believe in, as an example of a human being who has no father or mother. The Christians regard as deviance the fact that a human being can be born without a father. Thus, Allah has shown them an analogy of a human being who had no father and no father, that is, Adam. The Qur'aan says: *The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": and he was.* (Qur'aan 3:59).

Allah has willed that there be such scientific advancements and discoveries which provide proof after proof of the truth which has been revealed in the Qur'aan. It is in this way that the verses of this glorious book were revealed with the passage of time. The verses become known to the foremost scholars and scientists of our religion and of generations to come. Science will never deplete the wonders of the Qur'aan.

And those to whom knowledge has come see that the (Revelation) sent down to you from your Lord - that is the truth, and that it guides to the path of the Exalted (In Mighty), worthy of all praise. (Qur'aan 34:6).

Allah, may He be Exalted and Glorified, said in the Qur'aan: *And you shall certainly know the truth of it (all) after a while.* (Qur'aan, 38:88).

Allah also said: *For every prophecy is a limit of time, and soon shall you know it.* (Qur'aan 6:67).

And He said: *Soon will we show them our signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that your Lord does witness all things?* (Qur'aan 41:53).

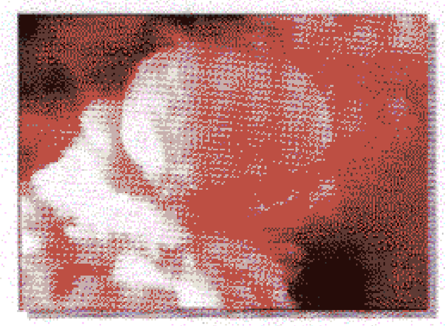


Fig. 5.1
Female Ovum

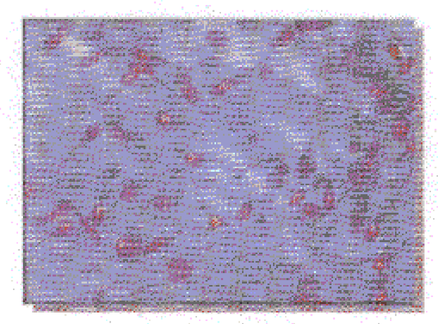


Fig. 5.2
Male Sperm

CHAPTER VI

QUR'ANIC DESCRIPTION OF THE INTERNAL AND EXTERNAL APPEARANCE OF THE FETUS

We present to you Dr. Marshall Johnson, Professor Emeritus of Anatomy and Developmental Biology at Thomas Jefferson University Philadelphia, Pennsylvania, U.S.A. There for 22 years he was Professor of Anatomy, the Chairman of the Department of Anatomy, and the Director of the Daniel Baugh Institute. He was also the President of the Teratology Society. He has authored more than 200 publications. We first met with Professor Johnson at the 7th Saudi Medical Conference, where a special committee was formed to investigate scientific signs in the Qur'an and the Sunnah.

When we met together with the committee, Professor Johnson asked us what our committee was doing. We told him that the subject of our study was the relationship between what the Qur'an and Sunnah have contained 1400 years ago and what modern scientists tell us. He asked: Like what? We said: 'For example, modern science tells us that the human prenatal development goes through several stages whereas the Qur'an mentioned these stages to us 1400 years ago.'

Professor Johnson was appalled when he heard this. He expressed his feeling by simply saying: *'No' no, no! What kind of talk is that?'*

We understood the effect of such statements upon him. We knew he was one of the foremost scientists in the United States. He knew, of course, that after the discovery of the microscope in the 16th century, physicians throughout the 17th century believed that a human being's origin began entirely in the male's semen, specifically in the male's sperm. This picture was the evidence used by scientists in the 17th century, and partly in the 18th century, to support their belief that the human being was created wholly from the male sperm, but after the discovery of the ovum was larger than the sperm of the male. In this way they ignored the role of the man in

the 18th century, just as they had ignored that of the woman in the 17th century.

It was not until the middle of the 19th century when the scientists began to discover that the human embryonic development took place in several successive stages. It was for this reason when Professor Johnson was told that this information has been in the Qur'an for 1400 years that he stood up and shouted: *'No, No!'* So we in turn handed him a copy of the Qur'an and showed him the following verse which he read in the English translation:

What is the matter with you, that you are not conscious of Allah's Majesty. Seeing that it is He who has created you in diverse stages? (Qur'an 71:13-14).

Then we showed him this verse: *He creates you in the wombs of your mother, in stages, one after another, in three veils of darkness.* (Qur'an 39:6).

At this, Professor Johnson sat down and said: But this could be explained in three possibilities. The first is that it can be mere coincidence.

So we collected more than 25 texts and presented them to him. Then we asked him: 'Is it possible that these texts are coincidence?' Moreover, the Glorious Qur'an has given each of these stages a name: the first being the *nutfah*, or the drop of water, the second being the *'alaqah*, a leech-like substance, the third being the *mudghah*, or a chewed-like lump, the fourth being bones, and then the clothing of the bones with flesh. Can all this be a coincidence? He flatly said: 'No.'

Then we asked him: 'Then what remains?' He said: The other possibility is that Muhammad had hold [of a] powerful microscope.

We said: 'You know that this sort of minute and specialized knowledge, which has been contained in the Qur'an, can only be obtained by very powerful microscopes. And anyone possessing such powerful microscopes must also possess very high technology, which must be reflected in his daily living, his house, his food, his control and management of war and quest for peace...etc. And you know that technological advancement is a process of cumulative inheritance, passed in and proved upon from one generation to the other.'

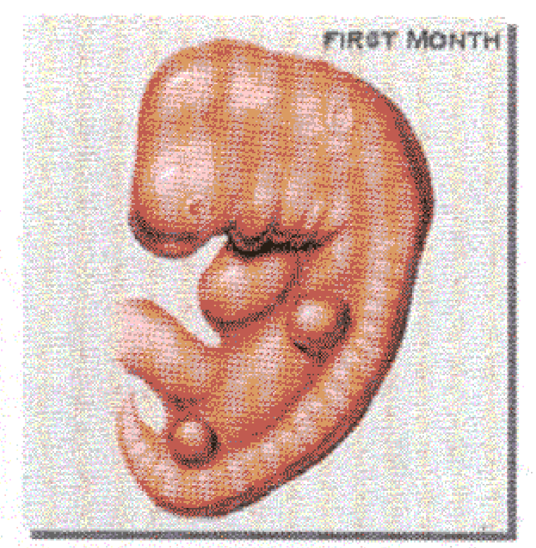
Professor Johnson laughed and said: *In fact I saw the first microscope invented in the world. It does not magnify more than 10 times and does not even show a clear picture.*

The Prophet Muhammad (sallallahu 'alaihi wa sallam), never had possession of scientific equipment or microscopes. The only thing that remains for us to say that he was a Messenger from Allah. After this, Professor Johnson began to take interest in the study of scientific signs in the Qur'an, concentrating in some of his research on the stages of embryonic development. While Dr. Moore and others discussed the external fetal appearance, Professor Johnson concentrated his presentation on the Qur'an's detailed descriptions of the internal as well as external of the fetus.

Professor Johnson: In summary, the Qur'an describes not only the development of external form, but emphasizes also the internal stages, the stages inside the embryo, of its creation and development, emphasizing major events recognized by contemporary sciences.

For example, this drawing of the mudghah [Fig. 6.1], or the chewed-like structure, is one of the things that Professor Johnson used as evidence.

Fig. 6.1



This picture of the mudghah shows the external appearance of the embryo with its curved structure, and with visible protuberances and grooves resembling teeth-marks, we notice the swallows and the grooves, we also notice the curved surface, all which give the embryo its distinctive features while the embryo at this stage is only one centimeter in length.

If we were to make an incision in the embryo and dissect the internal organs, we would find that most of them are already formed, as it is apparent here. You can also see from this picture that some of the cells have already formed, while others are not yet completely formed.

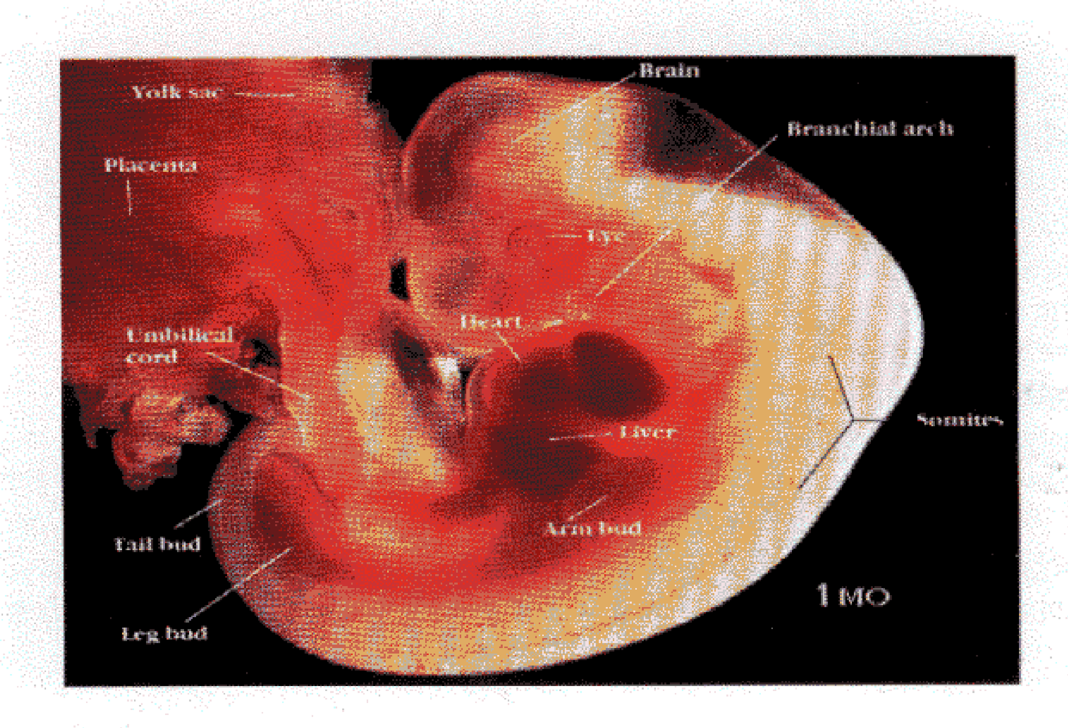
How then would we describe this embryo? What do we say? Could we say it is the complete creation? Then we are describing the part which is already created, and if we say it is an incomplete creation, then we are describing the part which is not yet created, the question would be: Is it a

complete creation or is it an incomplete creation? There is no better description of that stage of embryologenesis than the Qur'anic description which says: *...mudghah (chewed-like structure) partly formed and partly unformed...* (Qur'an 22:5).

Here is Professor Marshall Johnson giving the conclusion of his research: *As a scientist, I can only deal with things which I can specifically see. I can understand the words that are translated to me from the Qur'an. As I gave the example before, if I were to transpose myself into that era, knowing what I knew today in describing things, I could not describe the things which were described. I see no evidence for the refutation of the concept that this individual, Muhammad, had to be developing this information from some place. So I see nothing here in conflict with the concept that divine intervention was involved in what he was able to write.*[4]

Yes, It is the Revelation. The only way left to mankind is to follow the example of those great scientists, acknowledging that Allah has revealed to Muhammad (sallallahu 'alaihi wa sallam), a Book from Allah's knowledge. Allah has further promised that mankind will, over time, come to discover the signs which prove that the Qur'an is truly a Book revealed by Allah.

Fig. 6.2



[4] The Prophet Muhammad (sallallahu 'alaihi wa sallam) was illiterate. He could not read nor write. He dictated the Qur'aan to his companions and ordered them to write it down.

CHAPTER VII

APPEARANCE OF NEW DISEASES DUE TO SPREADING OF LEWDNESS

Professor T.V.N.Persaud: *I have no difficulty in my mind in concerning that this is a divine inspiration or revelation which led him to relay the statement.*

We present to you Dr. T.V.N. Persuad, Professor of Anatomy, Professor of Pediatrics and Child Health, and Professor of Obstetrics, Gynecology, and Reproductive Sciences at the University of Manitoba, Winnipeg, Manitoba, Canada. There he was Chairman of the Department of Anatomy for 16 years. Professor Keith Moore introduced him to us and he thinks that there are free-minded scholars and scientists whose main preoccupation is searching for the Truth. Professor Persaud is one of those. He is well known in his field and is the author or editor of 22 textbooks and has published over 181 scientific papers. In 1991, he received the J.C.B. Grant Award from the Canadian Association of Anatomists. He also includes in these books some Qur'anic verses and prophetic ahadeeth that he presented at several conferences which he attended. Following is one of the ahadeeth which Professor Persuad studied:

When forty-two nights have passed over the conceptus, Allah sends an angel to shape it and create its hearing, vision, skin, muscles and bones. Then the angel asks: O Lord, will it be male or female? And Allah decides what He wills and the angel records it. [Saheeh Muslim, Kitaab Al-Qadar]

This picture shows a fetus on the 35th day (*Not shown - Ed.*), which does not take a human form. And the following picture, shows the same fetus on the 42nd day. So far. Dr. Persaud says, we cannot discern a human shape. We see this illustrative picture, made by CIBA, depicting the fetus on the 42nd day (See Fig 7.1). One week later, during the seventh week, immediately after 42 days, the picture is completely changed as we see here (See Fig. 7.2). The prophetic hadeeth in this respect says:

When forty two nights have passed over the conceptus, Allah sends an angel to shape it and create its hearing, vision, skin, muscle and bones.

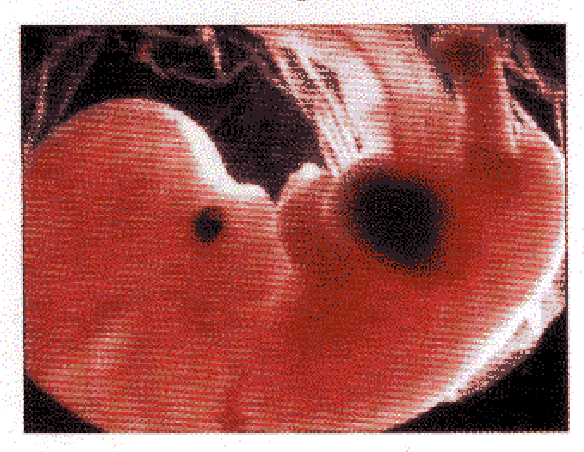


Fig. 7.1
Seven week-old fetus

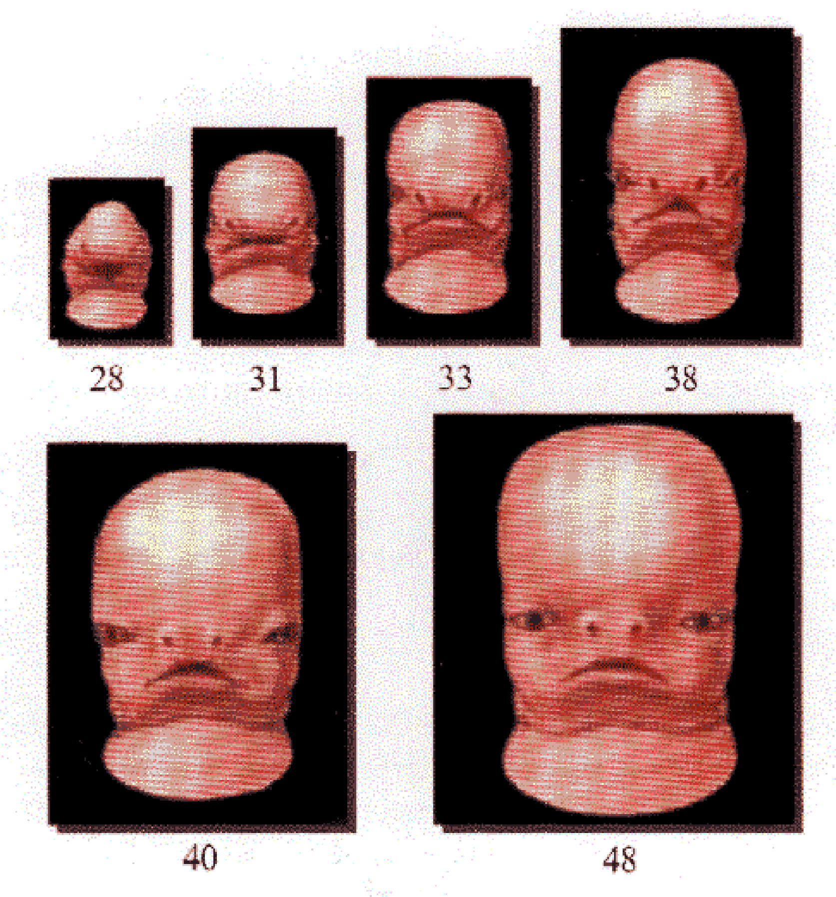


Fig. 7.2
Stages of development of the human face (in days).

Dr. Persaud presented many researches concerning the relationship between both the Qur'an and the Sunnah and modern science. The following is another hadeeth which Professor Persuad studied and made it the subject of one of his presentations: *If lewdness exists among people and then appears as a common and open practice, plagues and new diseases which did not exist before will spread among them.* [Ibn Maajah, Al-Hakim] Let us listen to Professor Persaud's explanation of this hadeeth:

It is widely accepted that these malignant changes in the uterus cervix are related to the age of the woman, frequency of intercourse, and the number of partners. Several epidemiological studies have clearly indicated a significant correlation between exposure to multiple sexual partners and the high incidents of cervical carcinoma. The consequences and dangers of promiscuous sexual relationships and deviant sexual practices have been expressed in this Hadeeth some 1400 years ago. The word 'lewdness' encompasses adultery, fornication, I am told: homosexuality, bestiality, and all other sexual perversions, and it is not wide stretching of an imagination that we should consider Herpes and AIDS as clear examples of new diseases, and indeed at the present time new diseases for which we have no cure.

Today we can understand the significance of this hadeeth because homosexuality, prostitution and lewdness have become widespread and even legalized in many western countries. It was not many years after sexual revolution that these diseases which Professor Persaud spoke of have become widespread and some of them, such as AIDS, are constituting a serious health problem today. The words of the Prophet (sallallahu 'alaihi wa sallam) are very exact. AIDS (See Fig. 7.3) is a very good example of the kind of disease which did not exist in the previous generations, but which is now increasing at an alarming rate and many people are now too afraid that they might catch it.

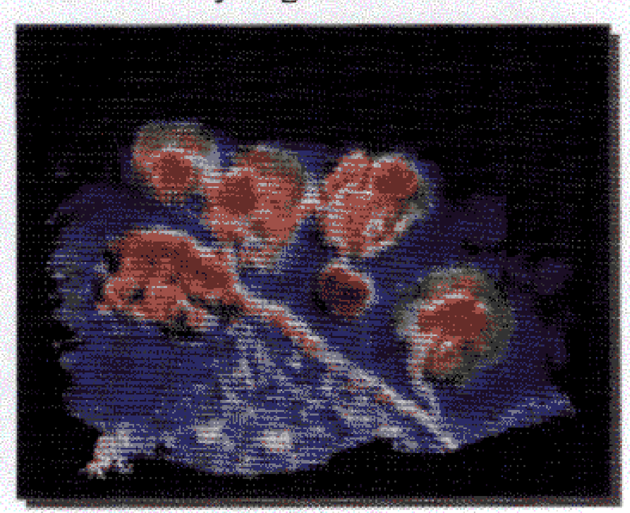


Fig. 7.3 Immunodeficiency virus

To Professor Persaud, we must express our gratitude for his effort. When we asked him his opinion about this phenomenon which to himself is well known and which he has researched, he stated the following:

It seems to me that Muhammad was very ordinary man. He could not read or write. In fact, he was illiterate. We are talking about 1400 years ago, you have someone who was illiterate making profound pronouncements and statements which are

amazingly accurate about scientific nature. I personally cannot see how this could be a mere chance, there are too many accuracies and, like Dr. Moore, I have no difficulty in my mind concerning that this is a divine inspiration or revelation which led him to these statements.

These revelations have come to Prophet Muhammad, (sallallahu ‘alaihi wa sallam), from Allah. Allah sent it from His knowledge, as Allah Himself states: *But Allah bears witness that what He has sent unto thee He sent with His (own) knowledge.* [Qur'aan 4:66]

This Book, the Qur’an, is the Guide, The Proof, the Proven and Ever-Lasting Truth among us until the Last Hour.

CHAPTER VIII

ON THE SENSORY CHARACTERISTIC OF THE SKIN

Dr. Tagatat Tejasen: *Laa Ilaaha Illallah Muhammad Rasool Allah!*

This man is uttering the Islamic creed (*Shahaadah*) thus declaring that he is becoming a Muslim. This occurred during the Eighth Saudi Medical Conference which was convened in Riyadh. He is Professor Tejatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand. He was previously the Dean of the Faculty of Medicine at the same university.

We presented to Professor Tejasen some Qur'anic verses and Prophetic Ahadeeth which deal with his specialization in the field of anatomy. He commented that they also had in their Buddhist books very accurate descriptions of embryonic developmental stages. We told him that we were very anxious and interested to see those descriptions and learn about these books. A year later, Professor Tejasen came to King Abdul Aziz University as an outside examiner. We reminded him of the statement he made one year before, but he apologized and said that he in fact had made that statement without ascertaining the matter. However, when he checked the Buddhist books he found that they contained nothing of relevance to the subject.

Upon this, we presented to him a lecture written by Professor Keith Moore about the compatibility of modern embryology with what is contained in the Qur'an and the Sunnah and we asked Professor Tejasen if he knew of Professor Keith Moore. He replied that he knew him of course, adding that Professor Moore was one of the most world-renowned scientists in that field.

When Professor Tejasen studied this article he also was greatly astonished. We asked him several questions in his field of specialization. One of the questions pertained to modern discoveries in dermatology about the sensory characteristics of the skin.Dr. Tejasen responded: Yes if the burn is deep.

It was stated to Dr. Tejasen: You will be interested to know that in this book, the Holy Book - the Qur'an, there was a reference 1400 years ago which pertains to the moment of punishment of the unbelievers by the fire of Hell and it states that when their skin is destroyed, Allah makes another skin for them so that they perceive the punishment by a fire, indicating knowledge about the nerve endings in the skin, and the verse is as follows:

Those who reject our signs, We shall soon cast into the fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the chastisement. Truly Allah is Exalted in Power, Wise. (Qur'an 4:56).

We asked: So do you agree that this is a reference to the importance of the nerve endings in the skin in sensation, 1400 years ago? Dr. Tejasen responded: *Yes I agree.*

This knowledge about sensation had been known long before, because it says that if somebody does something wrong, then he will be punished by burning his skin and then Allah puts a new skin on him, covers him, to make him know that the test is painful again. That means they knew many years ago that the receptor of pain sensation must be on the skin, so they put a new skin on.

The skin (see Fig. 8.1) is the center of sensitivity to burns. Thus, if the skin is completely burnt by fire, it looses its sensitivity. It is for this reason that Allah will punish the unbelievers on the Day of Judgement by returning to them their skins time after time, as He, the Exalted and Glorified, said in the Qur'an:

Those who reject our signs, We shall soon cast into the fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the chastisement. Truly Allah is Exalted in Power, Wise. (Qur'an 4:56).

We asked him the following question: 'Is it possible that these verses came to the Prophet Muhammad, (sallallahu 'alaihi wa sallam), from a human source?' Professor Tejasen conceded that they could have never come from any human source. But he still asked about the source of that knowledge and from where could Muhammad have possibly received it?

We said, 'From Allah, the Most Glorified and Most Exalted.' Then he asked: 'But who is Allah?'

We replied: He is the Creator of all that is in existence.' If you find wisdom then it is because it comes only from the one Who is Most Wise. If you find knowledge in the making of this universe, it is because the universe is the creation of the One Who has all the knowledge. If you find perfection in the composition of these creations, then it is proof to you that it is the creation of the One Who Knows Best, and if you find mercy, then

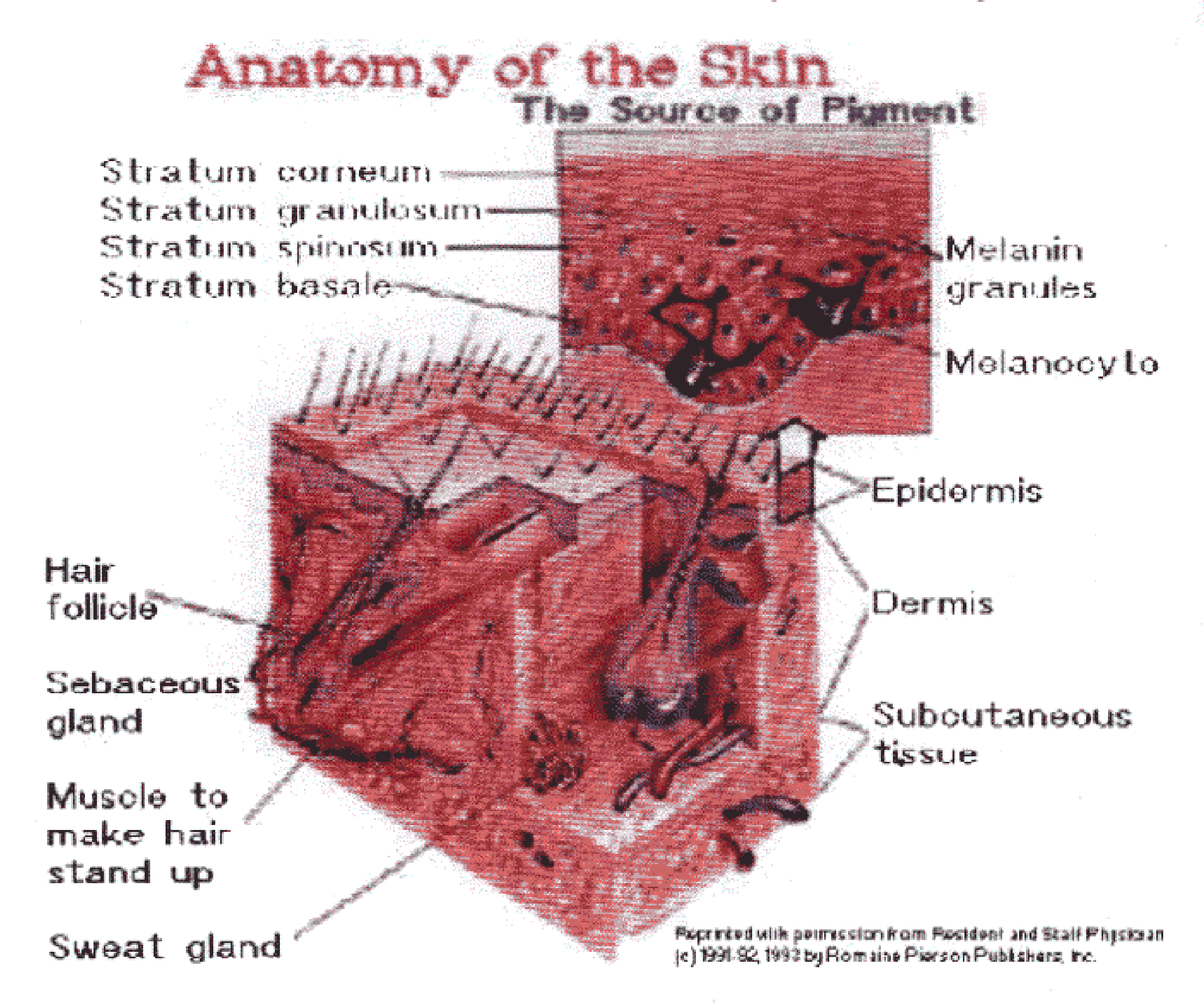


Fig. 8.1

this bears witness to the fact that it is the creation of the One Who is Most Merciful. In the same way, if you perceive creation as belonging to one unified order and tied together firmly, then this is proof that it is the creation of the Only Creator, May He be Glorified and Exalted.

Professor Tejasen agreed with what we said to him. He returned to his country where he delivered several lectures about his new knowledge and discoveries. We were informed that five of his students converted to Islam as a result of these lectures. Then at the Eighth Saudi Medical Conference held in Riyadh, Professor Tejasen attended a series of lectures on Medical signs in the Qur'an and Sunnah.

Professor Tejasen spent four days with several scholars, Muslims and non-Muslims, talking about this phenomenon in the Qur'an and the Sunnah. At the end of those sessions Professor Tejasen stood up and said:

In the last three years I became interested in the Qur'an, which Shaykh Abdul-Majeed Az-Zindani gave me. Last year, I got Professor Keith Moore's latest script from the shaykh. He asked me to translate it into the Thai language and to give a few lectures to the Muslims in Thailand. I have fulfilled his request. You can see that in the video tape that I have given to the shaykh as a gift. From my studies and from what I have learned throughout this conference, I believe that everything that has been recorded in the Qur'an 1400 years ago must be the truth, that can be proven by scientific means. Since the Prophet Muhammad could neither read nor write, Muhammad must be a messenger who relayed this truth which was revealed to him as an enlightenment by the One Who is an eligible Creator. This Creator must be Allah, or God. Therefore, I think this is the time to say 'Laa ilaaha illallah', that there is no god to worship except Allah, 'Muhammad Rasool Allah', Muhammad is the messenger of Allah...

I have not only learned from the scientific knowledge in the conference, but also the great chance of meeting many new scientists and making many new friends among the participants. The most precious thing that I have gained by coming to this conference is 'La ilaaha illallah, Muhammad Rasool Allah', and to have become a Muslim.

The truth verily comes from Allah who said in the Qur'an: And those to whom knowledge has come see that the (revelation) sent down to thee from thy Lord - that is the truth, and that it guides to the path of the Exalted (in Might), worthy of all praise. (Qur'an 34:6).

CHAPTER IX

THE QUR'AAN ON THE CEREBRUM



Allah said in the Qur'an about one of the evil unbelievers who forbade the Prophet Muhammad (sallallahu 'alaihi wa sallam) from praying at the Ka'abah: *Let him beware! If he does not stop, We will take him by the naasiyah (front of the head), a lying, sinful naasiyah!* [Qur'an 96 :15-16]

Why did the Qur'an describe the front of the head as being lying and sinful? Why didn't the Qur'an say that the person was lying and sinful? Is there a relationship between the front of the head and lying and sinfulness?

If we look into the skull at the front of the head, we will find the prefontal area of the cerebrum. What does physiology tell us about the function of this area? A book entitled, Essentials of Anatomy & Physiology, says about this area: The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefontal area (see Figure 9.1). This is a region of the association cortex... The book also says: In relation to its involvement in motivation, the prefrontal area is also thought to be the functional center for aggression...

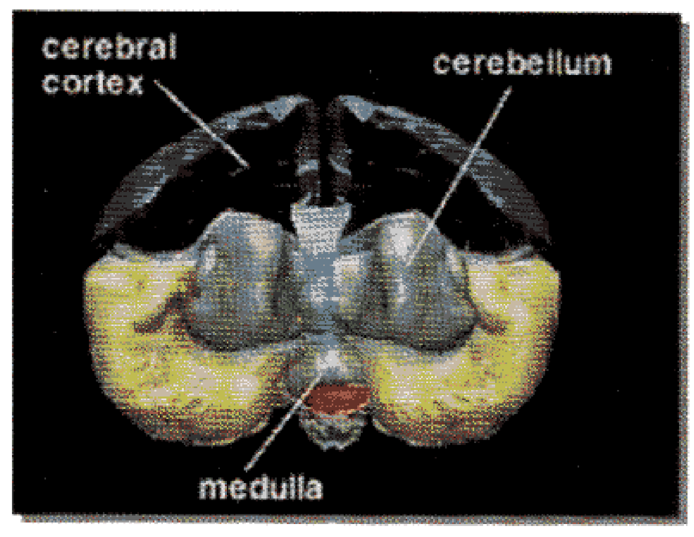


Fig. 9.1

So, this area of the cerebrum is responsible for planning, motivating, and initiating good and sinful behavior, and is responsible for telling lies and speaking the truth. Thus, it is proper to describe the front of the head as lying and sinful when someone lies or commits a sin, as the Qur'an said: ...a lying, sinful naasiyyah (front of the head)! Scientists have only discovered these functions of the prefrontal area in the last sixty years, according to Professor Keith Moore.

CHAPTER X

SOME QUR'ANIC VERSES ABOUT GEOLOGY AND THE ORIGIN OF THE EARTH

Professor Alfred Kroner: *...and that many of the statements made at the time could be proven, but that modern scientific methods are now in a position to prove what Muhammad said 1400 years ago.*

We present to you Professor Alfred Kroner who is one of the world's most famous geologists. He is a Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenburg University, Mainz, Germany. We met him and presented several Qur'anic verses and Ahadeeth of the Prophet Muhammad (sallallahu 'alaihi wa sallam). He studied and commented on them. Then we had a discussion with him.

Professor Kroner said: *Thinking about many of these questions and thinking where Muhammad came from, he was after all a bedouin. I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this is the case.*

Professor Kroner chose an example from the Qur'an which proved to him why the Qur'an could not have come from Muhammad (sallallahu 'alaihi wa sallam) himself. The example which Professor Kroner chose is a description in the Qur'an of the fact that this universe had its beginnings in one single entity. Allah, may He be Exalted and Glorified said: *Do not the unbelievers see that the heavens and the earth were joined together*

[ratqan], before we clove them asunder? We made from water every living thing... [Qur'aan 21:30]

The meaning of *ratqan* in this verse, as Ibn Abbas, Mujaahid, and others said, may Allah be pleased with all of them, is that the heavens and the earth were stuck together or blended together, and that they were later separated from each other. Professor Kroner used this as an example to prove that no human being during the time of Prophet Muhammad (sallallahu 'alaihi wa sallam), could have known this.

Professor Kroner: *Somebody who did not know something about nuclear physics 1400 years ago could not, I think, be in a position to find out from his own mind for instance that the earth and the heavens had the same origin, or many others of the questions that we have discussed here.*

Professor Kroner, so it seemed to us, has a special talent of being evasive. For example, we asked him to describe the geological conditions of Arabia. 'Was Arabia full of orchards and rivers?' He said: *During the Snow Age.* And it is further known that the North Polar icebergs are slowly moving southwards. When those polar icebergs become relatively close to the Arabian Peninsula, the weather will change and Arabia will become one of the greenest and wettest parts of the world. We asked him: 'Will Arabia become the land of orchards and rivers?' He said: *Yes, it is a scientific fact.*

This astonished us, and we wondered how he could state this as a scientific fact while it was related to the future and we asked: 'Why?' He said: *Because the new Snow Age has actually started. And we can see the snow crawling once again from the North Pole southwards. In fact, the polar snow is* now on the *way to get closer to the Arabian Peninsula. We can see the signs of this in the snow blizzards striking the northern parts of Europe and America every winter. Scientists have other signs and information proving the actual beginning of another Snow Age. It is a scientific fact.*

So we said to him: 'What you have just mentioned has only been known to scientists after a long series of discoveries and with the help of specialized instruments. But we have already found this mentioned by the Prophet Muhammad (sallallahu 'alaihi wa sallam) 1400 years ago. He said in a hadith transmitted in Saheeh Muslim:

The Last Hour will not come upon us until the lands of the Arabs are once again pasture lands and filled with rivers.

At this point we asked Professor Kroner: 'Who told the Prophet Muhammad (sallallahu 'alaihi wa sallam), that the lands of the Arabs were once filled with orchards and rivers?' He immediately replied: 'The Romans'. This reminded me of Professor Kroner's evasive ability. We asked him another question, we said to him: 'But who informed the Prophet Muhammad (sallallahu 'alaihi wa sallam), that the lands of the Arabs would once again become pasturelands and be filled with rivers?'. Professor Kroner becomes evasive if embarrassed. But whenever he was faced with the truth, he is courageous enough to state his opinion frankly and thus he replied: *This could have been known to him only through revelation from above.*

Finally, after our discussions with him, he made the following comments: *If you combine all these and you combine all those statements that are being made in the Qur'an in terms that relate to the earth and the formation of the earth and science in general, you can basically say that statements made there in many ways are true. They can now be confirmed by scientific methods, and in a way you can say that the Qur'an is a simple science text book for the simple man, and that many of the statements made in there at that time could not be proven but that modern scientific methods are now in a position to prove what Muhammad said 1400 years ago.*

Allah confirms in His Book that:

This is no less than reminder to (all), the worlds. And you shall certainly know the truth of it all after a while. (Qur'an 38:87-88).

CHAPTER XI

GEOLOGICAL INFORMATION IN THE QUR'AN



How do you present proof of this religion to those who do not speak the language of the Arabs or know anything about the inimitable eloquence of the Qur'an? Is it the only way for them to learn this language of the Arabs and to master its sciences? The answer, of course, is 'No', Allah, may He be Glorified and Exalted, has shown mercy to them and to all other generations by sending the appropriate evidence to all mankind, irrespective of their different races, languages, and times.

We have Professor Palmer who is one of the foremost geologists in the United States of America. He headed a committee which organized the Centennial Anniversary of the American Geological Society. When we met him we presented the various scientific miracles in the Qur'an and Sunnah, he was greatly astonished. I remember a pleasant anecdote when we informed him that the Qur'an mentions the lowest part of the earth and states that it is near Jerusalem, where a battle took place between the Persians and the Greeks.

Allah, may He be Exalted and Glorified, said in the Qur'an:

Alif Laam Meem, the Romans have been defeated, in the lowest part of the land (adnal-ardh), but after defeat they will soon be victorious. (Qur'an 30:1-3).

The term *adna* means both nearer and lowest. The commentators of the Qur'an, May Allah be pleased with all of them, were of the opinion that *adnal-ardh* meant the nearest land to the Arabian Peninsula. However, the second meaning is also there. In this way, the Glorious Qur'an gives one word several meanings, as described by the Prophet Muhammad (sallallahu 'alaihi wa sallam) when he said:

I have been given the most comprehensive words. [Al-Bukhaari and Muslim]

When we investigated the lowest part of the earth, we found that it was exactly the same spot that witnessed the battle in which the Romans were defeated. When we informed Professor Palmer about this, he contested saying that there were many other areas which are lower than the one referred to in the Qur'anic verse. He gave examples and names of other areas in Europe and in the United States. We assured him that our information was verified and correct. He had with him a topographical globe that showed elevations and depressions. He said that it would be easy with that globe to ascertain which was the lowest spot on earth. He turned the globe with his hands and focused his sign on the area near Jerusalem. To his astonishment, there was a small arrow sticking out towards that area with words: "the lowest part on the face of the earth."

Professor Palmer was quick to concede that our information was correct. He proceeded to speak, as you now see him with the globe, saying that this was actually the lowest part of the earth.

Professor Palmer: *It took place in the area of the Dead Sea which is up here and interestingly enough the labeling on the globe says "the world's lowest point." So it certainly is supported by the interpretation of that critical word.*

Professor Palmer was even more astonished when he found that the Qur'an talks about the past and describes how creation first began; how the earth and heavens were created; how the water gushed forth from the depth of the earth; how the mountains were anchored on land; how vegetation first began; how is earth today, describing the mountains, describes its phenomena, describes the changes on the surface of the earth as witnessed in the Arabian Peninsula. It even describes the future of the land of Arabs and the future of the whole earth. At this, Professor Palmer acknowledged that the Qur'an is such a wondrous Book which describes the past, the present, and the future.

Like many other scientists, Professor Palmer was hesitant at first. But soon later he was forthcoming with his opinions. In Cairo, he presented a research paper dealing with the inimitable aspects of geological knowledge contained in the Qur'an. He said that he did not know what was the state of the art in the field of science during the days of the Prophet Muhammad. But from what we know about the scanty knowledge and means at that time, we can undoubtedly conclude that the Qur'an is a light of divine knowledge

revealed to Muhammad (sallallahu 'alaihi wa sallam). Here are the concluding remarks of Professor Palmer:

We need research into the history of early Middle Eastern oral traditions to know whether in fact such historical events have been reported. If there is no such record, it strengthens the belief that Allah transmitted through Muhammad bits of his knowledge that we have only discovered for ourselves in recent times. We look forward to a continuing dialogue on the topic of science in the Qur'an in the context of geology. Thank you very much.

As you have seen, here is one of the giants in the field of geology in our world today, coming from the United States of America. He does not hesitate to admit and to come forth with his opinions. But he is still in need of someone to point the truth out to him. Both westerners and easterners have lived in the midst of the battle between religion and science. These battles, however, were inevitable, because all previous messages have been distorted. Thus, Allah sent the Prophet Muhammad, (sallallahu 'alaihi wa sallam), with Islam in order to correct that which had been corrupted.

Someone may ask: 'How will these people accept what we tell them when we are materially inferior to them and we do not follow our religion closely?' My reply to them is that knowledge increases the awareness of one who acquires it. People of knowledge care only to look at the facts, not at the outside picture. The wealth of Islam today is precisely this knowledge and scientific advancement. Modern science can but bow its head in reverence to the book of Allah and to the Sunnah of His Prophet (sallallahu 'alaihi wa sallam).

The primordial nature, *Al-Fitrah*, in which Allah created man does not attain tranquility except by means of Islam or faith. Those who do not have Imaan (faith) are in a constant state of uneasiness and confusion. Moreover, the atmosphere of freedom in the West helps Western scientists to express what they believe without any fear or timidity. We have heard them in many of these episodes confirming and recognizing the miracle of this age, the Qur'an, which will remain living until the Last Hour.

CHAPTER XII
MOUNTAINS



We now introduce a unique scholar. He differs from other scholars but at the same time, he is a representative of a group of scholars. His name is Professor Siaveda, one of the best known marine geologists from Japan. He is also one of the most famous scientists in the world. Professor Siaveda's mind was filled with many distortions and suspicions about all religions. He is right about what he says with regard to all religions, except Islam, because Islam differs from all other religions that he spoke about.

When we met him, he said to us: You scholars of religion all over the world should keep your mouths shut forever. I replied: 'But why Professor? Why?' He said: Because when you speak you cause wars to break out between the people throughout the world. We asked him: 'Why NATO alliance and WARSAW Pact are accumulating such massive nuclear arsenals and nuclear weapons in space, sea, overland, and underground. Why this? Is it for religious reasons?' He went silent, then we said to him: 'At any rate we are aware of your attitude towards all religions, but since you do not know much about Islam, then you might as well listen to what we have to say.' So we asked him a number of questions in his area of specialization, and we also informed him of the Qur'anic verses and ahadeeth which mention the phenomena he spoke of. One of these questions was about mountains and whether they were firmly rooted in the earth.

He replied and said: *The fundamental difference between continental mountains and the oceanic mountains lies in its material. Continental mountains are made essentially by sediments, whereas the oceanic mountains are made of volcanic rocks. Continental mountains were formed*

by compressional forces, whereas the oceanic mountains were formed by extensional forces. But the common denominator on both mountains are that they have roots to support the mountains. In the case of continental mountains, light-low density material from the mountain is extended down into the earth as a root. In the case of oceanic mountains, there is also light material supporting the mountain as a root, but in the case of oceanic mountain this material is not light because the composition is light, but it is hot, therefore expanded somewhat. But from the viewpoint of densities, they are doing the same job of supporting the mountains. Therefore, the function of the roots are to support the mountains according to the law of Archimedes.

Professor Siaveda described the shape of all mountains whether they are on land or in the sea as being in the shape of a wedge. Could anyone during the time of Prophet Muhammad (sallallahu 'alaihi wa sallam) have known of the shape of these mountains? Could anyone imagine that the solid massive mountain that he sees before him actually extends deep into the earth and has a root as scientists assure. A large number of geography books when discussing mountains, only describe that part which is on the surface of the earth. This is because they are not written by specialists in geology, but modern science informs us about it and Allah says in the Qur'an: *And the mountains as pegs.* (Qur'an 78:7).

We asked Professor Sievada whether the mountains have a function in establishing the crust of the earth. He said that this has not yet been discovered and established by scientists. In view of the reply we researched and inquired about this and we found out that many geologists gave the same reply, except for a few. Among those few are the authors of this book, entitled "The Earth". This book is considered as a basic reference text in many universities throughout the world. One of the authors of this book is Frank Press. He is currently the President of the Academy of Sciences in USA. Previously, he was science advisor to former U.S. President Jimmy Carter. What does he say in his book? He illustrates the mountains in a wedge-like shape where the mountain itself is but a small part of the whole whose root is deeply entrenched in the ground. Dr. Press writes on the functions of the mountains and states that they play an important role in stabilizing the crust of the earth. This is exactly how the Qur'an described mountains 14 centuries ago.

Allah said: *And the mountains Has He firmly fixed.* (Qur'an 79:32).

And He said: *And the mountains as pegs.* (Qur'an 78:7).

And He also said: *And he has set up on the earth mountains standing firm, lest it should shake with you.* (Qur'an 16:15).

But who could have informed Prophet Muhammad (sallallahu 'alaihi wa sallam) about this? We asked Professor Siaveda this question: 'What is your opinion on what you have seen in the Qur'an and the Sunnah with regard to the secrets of the Universe, which scientists only discovered now?' His answer was: *I think it seems to me very, very mysterious, almost unbelievable. I really think if what you have said is true, the book is really a very remarkable book, I agree.*

Yes, what can scientists say. They cannot attribute the knowledge revealed to Prophet Muhammad (sallallahu 'alaihi wa sallam) by Allah and contained in the Qur'an to human beings or to any scientific authority in our times, because all scientists were unaware of all these secrets. Moreover, all humanity could not have any explanation but to attribute that knowledge to some extra-terrestrial force. Yes, it is a revelation from Allah which he sent to his servant, the unlettered Prophet Muhammad, whom Allah has made an everlasting sign escorting humanity until the Last Hour.

CHAPTER XIII

FACTS ABOUT THE SEAS AND OCEANS

We present to you Dr. William W. Hay, Professor of Geological Sciences at the University of Colorado, Boulder, Colorado, U.S.A. he was formerly dean of the Rosentiel School of Marine and Atmospheric Science at the University of Miami, Miami, Florida, U.S.A. We went with him on a marine expedition, to show us some of the phenomena connected to our study of the scientific miracles in the Qur'an and Sunnah. We asked him many questions about the marine surface, the divider between the upper and the lower sea, and about ocean floor and marine geology. We also asked Professor Hay about the mixed-water partitions between the different seas and fresh water rivers. He was kind enough to answer all of our questions in great detail.

With regard to the partitions between the different seas, he explained that these bodies of water are not one homogeneous sea as it appears to us. Rather they are different seas, distinguished by varying degrees of salinity, temperature and density. In this slide, here the white lines represent partitions between two different seas (not shown - Ed.)

Each partition divides two seas that differ in temperature, salinity, density, marine biology and oxygen dissolubility. Scientists first had this picture, as you see it, in 1942 after hundreds of marine research stations were set up. Here we see the divider between the Mediterranean and the Atlantic Ocean.

In the middle of this photo (not shown - Ed.), we see a colored triangle. This is the base of the rock of Gibraltar. We can observe a colored partition between the two bodies of water, although the naked human eye cannot perceive it in nature. This has become possible by means of satellite photography and remote-sensing techniques. This photograph here was taken by a satellite utilizing the special thermal characteristics of the various water bodies, and it is for this reason that the seas show up with different colors (exact photos not shown - Ed. See Figure 13.1). For example, we here see light blue, dark blue and black. Other bodies of water show a

greenish color. The different colors represent the difference in temperatures of the sea surface. However, as well all know, these oceans and seas will simply appear as blue in color to our eyes. These are partitions that can only be seen and perceived by scientific research and modern technology. Allah has informed us in the Qur'an that: *He has let free (maraja) the two seas meeting together: Between them is a barrier which they do not transgress.* (Qur'an 55:19-20).

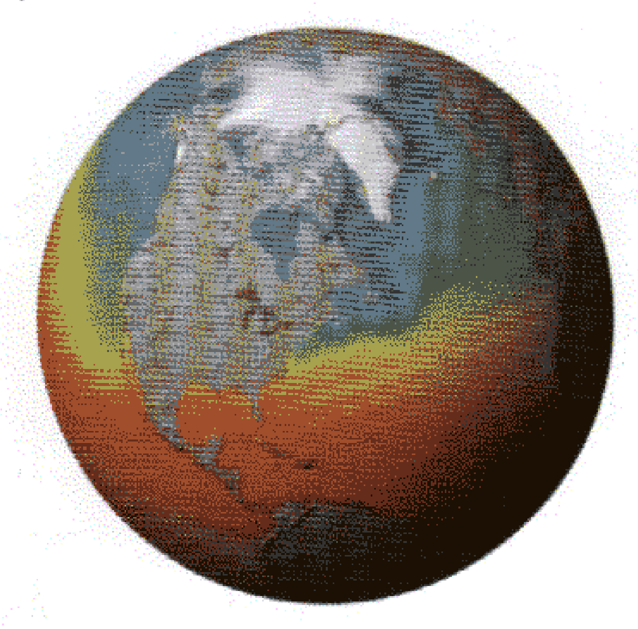


Fig. 13.1

Traditionally, there have been two major interpretations of this verse. One opinion states that according to the literal meaning of the term *maraja* seas do meet and mix with each other. But the fact the Qur'an goes on to state that there is barrier between them, means that this barrier will simply prevent the seas from encroaching upon each other or flooding over each other.

Proponents of the second opinion ask how can there be a barrier between the seas so that they do not encroach upon each other, while the verse indicates that the seas meet together? They concluded that the seas do not meet and sought another meaning for the term *maraja*, but now modern science provides us with enough information to settle this issue. The seas do meet together, as we have seen, for example, in the picture of the Mediterranean and Atlantic Ocean (*not shown - Ed.*). Even though there is a slanted water barrier between them, we now know that through this barrier the water from each sea passes to the other. But when we the water from one sea enters the other sea, it looses its distinctive characteristics and becomes homogenized with the other water. In a way, this barrier serves as a transitional homogenizing area for the two waters.

This is an excellent example of Islamic modern scientific research. Modern techniques can thus be used to prove the inimitability of the Qur'an. We discussed this verse and several other verses at great length with Professor Hay, and then we asked him the following question: 'What is your opinion of this phenomenon, namely, that you have in your possession now texts which have been revealed 1400 years ago, and which described in minute detail secrets of the universe which no man at that time could ever have known, simply because the techniques and the equipment were not available?'.

Professor Hay replied: *I find it very interesting that this sort of information is in the ancient scripture of the Holy Qur'an, and I have no way of knowing where they would come from, but I think it is extremely interesting that they are there and that this work is going on to discover it, the meaning of some of the passages.*

He was asked: "Then you have flatly denied it to be just from a human source. Whom do you think is the original source of such information?"

Professor Hay: *Well, I would think it must be the divine being!*

Truly this is divine knowledge which Allah sent in order to support the Message of the Prophet Muhammad (sallallahu 'alaihi wa sallam) who said:

Each Prophet has been given something to make his people believe in him. But I have been given a Revelation from Allah, and I hope that I will have the greatest number of followers on the Day of Judgement.

This Revelation contains its own miracle and stands as a proof for humanity until the Last Hour.

CHAPTER XIV

DEEP SEAS AND OCEANS

The miracle of the Qur'an is an everlasting one, which is renewed until the Last Hour, and which may be known to all people in spite of their different cultural levels and historical times. The bedouin in the desert as well as the university Professor will find in the Qur'an that which will suffice him.

We present to you Professor Dorja Rao, he is a specialist in Marine Geology and he is currently teaching at King Abdul-Aziz University in Jeddah. We met him and presented a number of Qur'anic verses containing scientific signs in the Qur'an. He was astonished with what he saw and heard. He has read the interpretations of the Qur'an and its verses in some specialized books. Among these verses, he discussed what Allah said in the Qur'an.

Or (the unbelievers state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another: If a man stretches out his hand, he can hardly see it! For any to whom Allah does not give light, there is no light. (Qur'an 24:40).

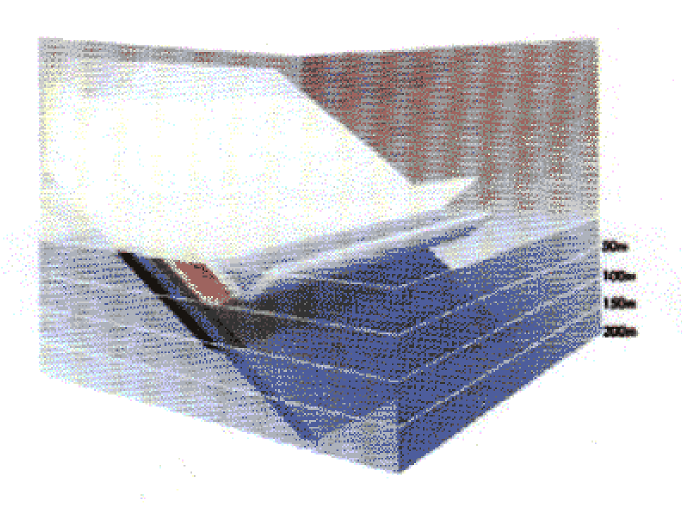
Professor Rao confirmed that scientists now know darkness by means of submarines that have enabled them to dive into the depths of the ocean, where human beings are not able to dive unaided for more than twenty to thirty meters.

Those who dive for pearls do so in shallow waters and can not dive any deeper than this. Human beings can not survive in the deep dark part of the oceans, such as at a depth of 200 meters. But this verse speaks about a phenomenon found in very deep oceans. Hence, the statement of Allah: The darkness in a vast deep sea does not refer to just any sea, because not every sea can be described as having accumulated darkness layered one over another. This sort of layered darkness in deep seas has two causes out of which is the result of the successive disappearances of color, one layer after

the other. The light ray is composed of seven colors, and when the light ray hits water, it is scattered into these seven colors.

In this picture here (See Figure 14.1) we see a ray of light going through the depth of the ocean. The upper layer has absorbed the red color in the first 10 meters. If a diver would dive to a depth of 30 meters and gets wounded there, he would not be able to see his blood, because the red color does not reach this depth. In the same way, as we see in this picture, orange rays are absorbed next. Then at the depth of 50 meters yellow rays are absorbed. At the depth of 100 meters green rays are absorbed. At depths beyond 200 meters, blue rays are absorbed, and so on. From this, we can see that the ocean becomes progressively darker, that is darkness takes place in layers of light. As for the second reason, darkness originates as a result of barriers which conceal light.

Fig. 14.1



The light rays, which we see here, originate from the sun and absorbed by clouds, which in turn scatter some of the light rays, thus resulting in a layer of darkness under the clouds. This is the first layer of darkness. Then when light rays reach the surface of the ocean, they are reflected by the wave surface, thus giving it a shiny appearance. It is for this reason that when there are waves, the intensity of this reflection depends on the angle of the waves. Therefore, it is the waves that reflect light and therefore cause darkness. The unreflected light rays penetrate into the depth of the ocean, and thus we divide the ocean into two main layers, the surface and the deep part. The surface of the ocean is characterized by the light and warmth, whereas the deep is characterized by darkness.

These two parts of the ocean differ with respect to their properties and characteristics, and the surface is further separated from the deep part by waves. These internal waves were only discovered in the year 1900. Scientists have recently discovered that there are internal waves which "occur on dense interfaces between layers of different densities. The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. Internal waves act like surface waves. They can also break just like surface waves. Internal

waves cannot be seen by the human eye, but they can be detected by studying temperature or salinity changes at a given location.

Underneath these waves which separate the two parts of the ocean, the darkness begins. Fish at these depths cannot see. Their only source of light is from their bodies. This darkness which is layered or tiered one over the other is what is referred to in the Qur'an: *Darkness in a vast deep ocean, overwhelmed by billow topped by billow.* (Qur'an 24:40)

In other words, above those waves there are still more tiers of waves. The latter being found on the surface of the ocean. The Qur'an then informs us that darkness is: *Topped by clouds: Depths of darkness, one above another.* (Qur'an 24:40)

This darkness is caused by the barriers explained, in addition to the darkness caused by the absorption of colors at the different levels that are layered one over the other.

The Qur'an goes on to say: *When a man stretches out his hand, he can hardly see it! For any to whom Allah gives not light, there is no light.* (Qur'an 24:40)

Here is total darkness, submarines must bring their source of light with them, so who could have informed Prophet Muhammad (sallallahu 'alaihi wa sallam) of this?

We presented to Professor Rao many verses dealing with his area of specialization and we said: 'What do you think of the existence of scientific information in the Qur'an? How could Prophet Muhammad have known about these facts 14 centuries ago?'

Professor Rao replied: *It is difficult to imagine that this type of knowledge was existing at the time around 1400 years back. Maybe some of the things they have simple ideas about such, but to describe those things in great detail is very difficult. So, this is definitely not a simple human knowledge. A normal human being cannot explain this phenomenon in that much detail. So I thought the information must have come from a supernatural source.*

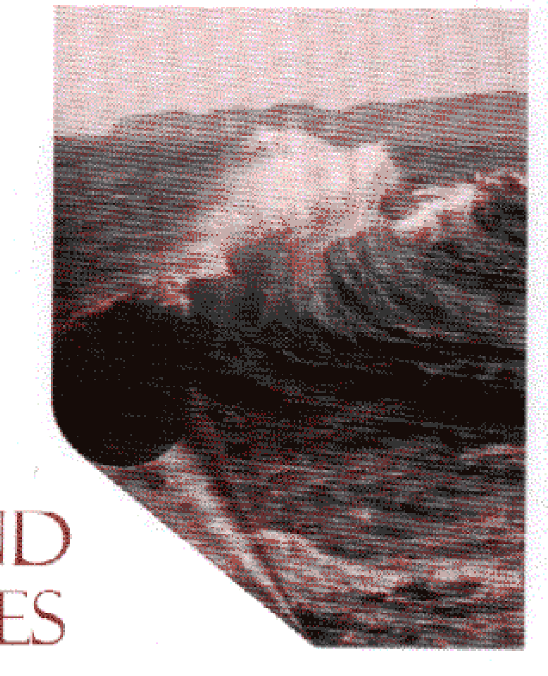
Yes, the source of such knowledge must be from a level beyond that of man. It cannot be from nature, as Professor Rao said, but this is far beyond nature, and far beyond human capability. What Professor Rao was trying to say is that this is something which cannot be attributed to a natural being,

for it is truly the speech of the one who knows nature, the universe and its secrets, as the Qur'an tells us:

Say: The (Qur'an) was sent down by Him who knows the secrets (that is) in the heavens and the earth... (Qur'an 25:6).

It is from Allah. In this way, the testimonies of the scientists are concentrated one after the other in order to prove that this guidance and light contains in it the indisputable evidence of its truth, for the Qur'an is the source of guidance until the Last Hour.

CHAPTER XV



MARINE PHENOMENA BETWEEN SCIENTIFIC DISCOVERIES AND QUR'ANIC VERSES

We present to you Professor Shroeder, a marine scientist from West Germany. We met him at the Seminar of Marine Scientists held at King Abdul-Aziz University in Jeddah. I was asked to deliver a talk on Marine Phenomenon between scientific discoveries and the Qur'anic verses. The next day, Professor Shroeder stood up and commented on what I had said. He started saying:

I would like to comment on the lecture which Shaykh Az-Zindani gave us yesterday, and would like to say how much I appreciate this lecture in the framework of such a scientific meeting. One doesn't need to be a Muslim, but even for me as a Christian, it is important to not only see science as it is, but also see it in a broader sense and picture and when compared with religion, see it in the framework of religion.

After that, Professor Shroeder proceeded to discuss the relationship between science and religion. He referred to the wide gap between the various religions and science, for there is a mutual repulsion between the leaders of religious thoughts and the masters of natural sciences. Professor Shroeder, however, was astonished when he was informed of the truth contained in various Qur'anic verses revealed 1400 years ago. He commented:

In many religions, we find that the leaders think science can take something from the religion. If science is making progress, the religion has to move back, it is being encroached on. Here, we see a completely different

approach. Shaykh Az-Zindani showed us that the scientist is actually confirming what the Qur'an is saying, what has been said already many, many years ago in the Qur'an. Actually, that scientists are now discovering what has been said before, I think this is important. It is important for a symposium or a workshop to be participated, discussed, and agreed upon by scientists from all nations, and I am sure that all of us are going home and are now thinking more about the relationship between religion and marine science.

It becomes clear that what scientists are discovering only today, the Qur'an revealed 1400 years ago. It remains for us to ask: Who informed Prophet Muhammad about this? Who revealed this knowledge to him? Because these are the truths that contemporary scientists know, whether they be astronomers, marine scientists, geologists, or specialists in any of the other fields of science and knowledge, but which the Qur'an and Sunnah have mentioned. After having listened to us, Professor Shroeder, with utmost confidence stated the following answer.

There is not science on the one side, religion on the other side. People are not talking to each other, but they are all going into one direction. They are saying the same thing in a different language, the scientific language (the abstract language) and the language of the scriptures, as expressed by the Shaykh.

He is demanding clearly that these facts be presented to everyone in the entire world, but specially to scientists in their centers of learning, in all languages, so that they may understand them clearly and so that the true relationship between religion and science may be clarified. We are talking about the religion that has been free from any distortion or falsification. True knowledge must be in conformity with true religion. As in the case of Islam, the Qur'an says:

Are those equal, those who know and those who do not know? (Qur'an 39:9)

Know, therefore, that there is no god but Allah. (Qur'an 47:19).

Say: Behold all that is in the heavens and on earth. (Qur'an 10:101)

Verily in the heavens and the earth, are signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are signs for those of assured faith. And in the alteration of night and day, and the fact that Allah sends down sustenance

from the sky, and revives therewith the earth after its death, and in the change of the winds, - are signs for those that are wise. Such are the signs of Allah, which we rehearse to thee in truth: then in what exposition will they believe after Allah and his signs? (Qur'an 45:3-6).

Religion urges us to acquire knowledge and commands us to contemplate the universe in a language that contemporaries understand.

CHAPTER XVI



FACTS FROM ASTRONOMY

Allah has made clear to us that His book, the Qur'an has been revealed as a reminder to the whole world.

Allah said: This is no less than a reminder to (all) the worlds. And you shall certainly know the truth of it (all) after a while. (Qur'an 38:87-88).

Thus, the Qur'an is a reminder for all of mankind until the Last Hour. It contains information that man discovers in due time. Because this Qur'an was revealed from Allah's knowledge and every single verse in it was revealed with Allah's knowledge, as He Himself said:

But Allah bears witness that what He has sent unto you He has sent with His (own) knowledge... (Qur'an 4:166).

Every single verse contains divine knowledge, but mankind is constantly developing. In attaining higher levels of scientific understanding, mankind is then capable of discerning the divine knowledge contained in a given verse. Thus, coming to know that this verse has been revealed from Allah, with the ever continuing process of human progress and development, man will come to find the clue that enables him to understand another verse, and so on. In this way mankind will continue to understand more and more verses. This is the wondrous characteristics of the Qur'an.

Professor Armstrong works at NASA, otherwise known as the National Aeronautics and Space Administration, where he is a well-known scientist there. We met him and asked a number of questions about Qur'anic verses dealing with the expertise in Astronomy. We asked him about iron and how it was formed. He explained how all the elements in the earth were formed. He stated that the scientists have come only recently to discover the relevant facts about that formation process. He said that the energy of the early solar system was not sufficient enough to produce elemental iron.

In calculating the energy required to form one atom of iron, it was found to be about four times as much as the energy of the entire solar system. In other words, the entire energy of the earth or the moon or the planet Mars or any other planet is not sufficient to form one new atom of iron, even the energy of the entire solar system is not sufficient for that. That is why Professor Armstrong said that the scientists believe that iron is an extraterrestrial that was sent to earth and not formed therein. We read to him the Qur'anic verse saying:

And we sent down Iron, in which is Great might, as well as many benefits for mankind (Qur'an 57-25).

Then we asked him about the sky and whether it had any gaps or rifts in it. He disproved this and replied that what we are talking about is a branch of astronomy called the "Integrated Cosmos" which we scientists have only come to know recently. For example, if you have a body in outer space which travels a certain distance in any direction and then travel the same distance in a different direction, you will find that the mass weight is the same in all directions. Because this body has its own equilibrium, the pressures from all directions are the same. Without this equilibrium, the whole universe would collapse. I recalled Allah's verse in the Qur'an:

Do they not look at the sky above them? How we have made it and adorned it, and there are no flaws in it? (Qur'an 50:6).

Then we talked to Professor Armstrong about the attempts of scientists to reach the edge of the universe, and we asked him whether they were successful in this. He replied that they are fighting an uphill battle to the edge of the universe. We construct more powerful equipment to observe the universe only to discover that the new stars we see are still within our galaxy and that we have not yet reached the edge of the universe. He is aware of the Qur'anic verse which says: *And we adorned the lowest heaven with lamps and we made such (lamps) missiles to drive away satans.* (Qur'an 67:5).

Indeed, all these stars are adornments for the lowest heaven. He says that scientists have not reached the end of the universe. Professor Armstrong added that because of this, they are thinking of stationing more telescopes in outer space so that their observations will not be obstructed by dust and other atmospheric impediments. Vision telescopes using light are unable to travel long distances, so we replaced them with radio operated ones enabling us to see further, but we nevertheless are still within the boundaries. I mentioned to him this verse:

So turn thy vision again: Do you see any flaw? Again turn your vision a second time: (your) vision will come back to you dull and discomfited, in a state worn out. (Qur'an 67:3-4).

Each time Professor Armstrong told us some scientific fact, we mentioned to him the relevant verse which he agreed with. Then we said to him: 'You have seen and discovered for yourself the true nature of modern astronomy by means of modern equipment, rockets, and space ships, developed by man. You have also seen how the same facts were mentioned by the Qur'an 14 centuries ago, so what is your opinion about these?'

He replied: *That is a difficult question which I have been thinking about since our discussions here. I am impressed at how remarkably some of the ancient writings seem to correspond to modern and recent astronomy. I am not a sufficient scholar of human history to project myself completely and reliably into the circumstances that 1400 years ago would have prevailed.*

Certainly, I would like to leave it at that what we have seen is remarkable, it may or may not admit of scientific explanation. There might have to be something beyond what we understand as ordinary human experience to account for the writings that we have seen. It is not my intention or my position at this point to provide an answer to that. I have said a lot of words without, I think, expressing exactly what you want me to express, but it is my job as a scientist to remain independent of certain questions and I think that is one of the reasons that I better stop just a little bit short of giving you the complete answer that you might desire.

Yes, it is very difficult to imagine that this knowledge revealed in the book of Allah fourteen centuries ago could have come to Prophet Muhammad (sallallahu 'alaihi wa sallam) from a human source. There must be some other source from which scientists derive their knowledge, because only Allah knows the secrets of the heavens and the earth. As we have seen and heard from the various meetings with these scientists, we are on the threshold of a new age.

This is an age where religion and science can embrace, the true religion and the true science. Therefore, there can be no contradiction whatsoever between the two, nor should there be any opposition. This is the conclusion that Muslim scholars have arrived at throughout centuries. That is, there is no possibility that a proven scientific fact could contradict a divinely revealed truth which has been clearly understood. If they say we are in the space age, it is true, it is the age where scientific knowledge and religion

would agree, but this can only be between true knowledge and the religion of Islam, which Allah has preserved from all falsification and alteration.

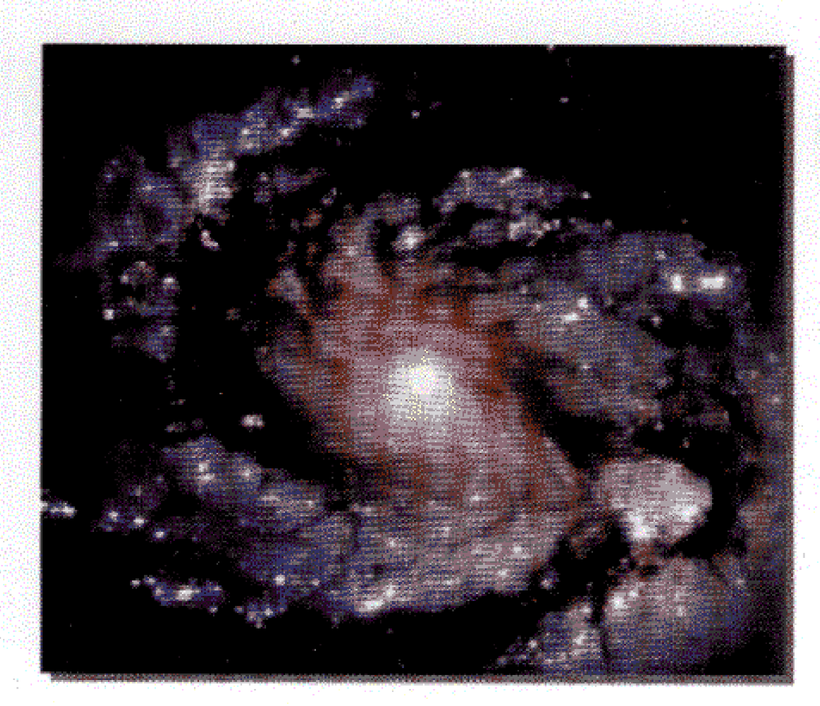


Fig. 16.1
M100 Nebula

CHAPTER XVII

SOME QUR'ANIC VERSE AND ASTRONOMICAL DISCOVERIES

Professor Yoshihide Kozai: *I say, I am very much impressed by finding true astronomical facts in the Qur'an.*

Dr. Kozai is Professor Emeritus at Tokyo University, Hongo, Tokyo, Japan, and was the Director of the National Astronomical Observatory, Mikata, Tokyo Japan. We presented to him a number of Qur'anic verses describing the beginning of creation and the heavens, and which deal with the relationship of the earth to the heavens. After studying these verses, Professor Kozai asked us about the Qur'an and about the time when the Qur'an was revealed. We informed him that it was revealed 1400 years ago, and then we asked him about the facts which these verses contained. After each answer we would show him the Qur'anic text. He expressed his astonishment, saying that this Qur'an describes the universe as seen from the highest point, everything seen is distinct and clear. He who said this sees everything in existence. Seen from such a point, there is nothing which can be unseen.

We asked him whether at some point in time the firmament was in a form of smoke. He stated that all signs and indications are converging to prove that at one point in time the whole firmament was nothing but a cloud of smoke. This has come to be established as a proven visible fact. Scientists now can observe new stars forming up out of that smoke, which is the origin of our universe, as we see in this picture (Figure 17.1)



Fig. 17.1
Lagoon Nebula

This picture was obtained only recently with the help of the spaceship. It shows one of the stars as it forms up out of the smoke. Look at the outer reddish parts of the smoke as it begins to heat and cluster. And look at the center of the cloud and how the smoky matter is of such high density that it becomes irradiant. The illuminating stars we see today were, just as was the whole universe, in that smoke form. We presented to him the Qur'anic verse saying:

Then he turned to the sky, and it had been (as) smoke (dukhaan): He said to it and to the earth: come you together, willingly or unwillingly. They said: we do come (together) in willing obedience. (Qur'an 41:11).

Some scientists describe this dukhaan or smoke "mist". But Professor Kozaipointed out that the term "mist" does not correspond to the description of this smoke, because mist is characteristically cold, whereas this cosmic smoke is somewhat hot. Dukhaan indeed is made up of diffused gases to which solid substances are attached, and this is the exact description of the smoke from which the universe emerged even before the stars were formed. Professor Kozai said that because that smoke was hot, we cannot describe it as "mist". *Dukhaan* is the best descriptive word that can ever be. In this way Professor Kozai continued to scrutinize each Qur'anic verse we presented to him.

Finally we asked him: 'What do you think of this phenomenon which you have seen for yourself, namely, that science is beginning to discover the secrets of the universe, whereas many of these secrets have already been revealed in the Qur'an or in the Sunnah? Do you think that the Qur'an was given to the Prophet Muhammad (sallallahu 'alaihi wa sallam) from a human source?'

Professor Kozai replied: *I say, I am very much impressed by finding true astronomical facts in Qur'an, and for us modern astronomers have been studying a very small piece of the universe. We have concentrated our efforts for understanding of a very small part. Because by using telescopes, we can see only very few parts of the sky without thinking about the whole universe. So, by reading Qur'an and by answering to the questions, I think I can find my future way for investigation of the universe.*

Professor Kozai believes it is impossible that the Qur'an was from a human source. He further stated that we scientists in our studies concentrated only on a small area, but if we read the Qur'an, then we will see a much larger picture of this universe. Scientists have to look at it in a

panorama, not within limited and narrow perspectives. Professor Kozai acknowledges relating to the Cosmos, he is now able to define his way in the future. He states that, from now on, he will plan his research guided by the comprehensive Qur'anic view of the universe.

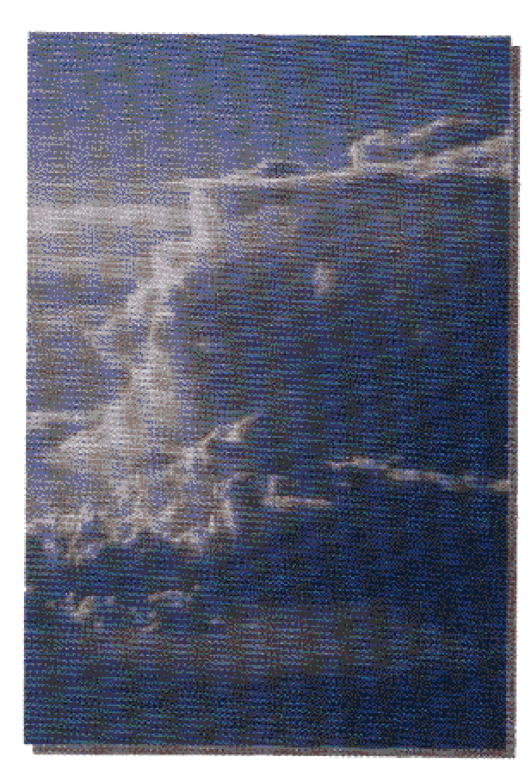
Glory to You O Lord, may You be exalted! This is the ever-lasting miracle which renews itself. This is a miracle which gives life and which convinces Muslims and Non-Muslims, and which will convince all generations until the Day of Judgment. Allah said in the Qur'an:

But Allah bears witness that what He has sent unto thee He has sent with His (own) knowledge. (Qur'an 4:166).

And say: Praise be to Allah, Who will soon show you His signs, so that you shall know them. (Qur'an 27:93).

CHAPTER XVIII

THE QUR'AN ON CLOUDS



Scientists have studied cloud types and have realized that rain clouds are formed and shaped according to definite systems and certain steps connected with certain types of wind and clouds.

One kind of rain cloud is the cumulonimbus cloud associated with thunderstorms (See Figure 18.1). Meteorologists have studied how cumulonimbus clouds are formed and how they produce rain, hail, and lightning. They have found that cumulonimbus cloud go through the following steps to produce rain:

1) The clouds are pushed by the wind: Cumulonimbus clouds begin to form when wind pushes some small pieces of clouds (cumulus) to an area where these clouds converge.

2) Joining: Then the small clouds join together forming a larger cloud.

3) Stacking: When the small clouds join together, updrafts within the larger cloud increase. The updrafts near the center of the cloud are stronger than those near the edges. These updrafts cause the cloud body to grow vertically, so the cloud is stacked up. This vertical growth causes the cloud body to stretch into cooler regions of the atmosphere where drops of water and hail formulate and begin to grow larger and larger. When these drops of water and hail become too heavy for the updrafts to support them, they begin to fall from the cloud as rain, hail, etc.

Allah said in the Qur'aan: *Have you not seen how Allah makes the clouds move gently, then joins them together, then makes them into a stack, and then you see the rain come out of it...?* [Qur'aan 24:43]

Meteorologists have only recently come to know these details of cloud formation, structure, and function by using advanced equipment like planes,

satellites, computers, balloons, and the like to study winds and its direction, to measure humidity and its variations, and to determine the levels and variations of atmospheric pressure (See Figure 18.2)

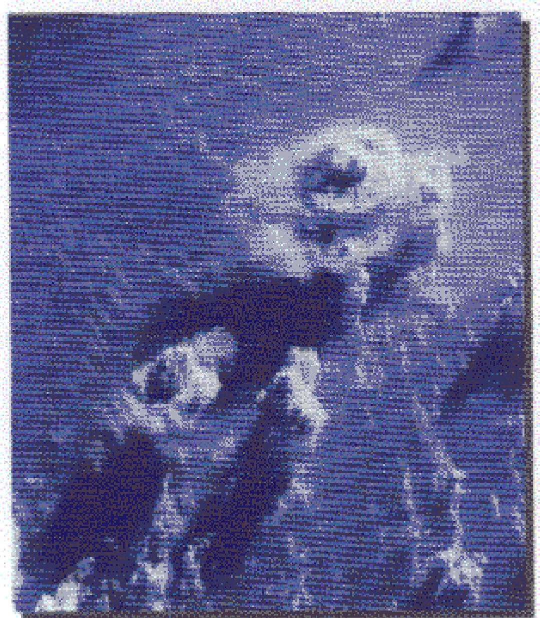


Fig. 18.1
Cumulonimbus clouds seen from space

The preceding verse, after mentioning clouds and rain, speaks about hail and lightning:

And He sends down hail from mountains (clouds) in the sky, and He strikes with it whomever He wills, and turns it from whoever He wills. The vivid flash of its lightning nearly blinds the sight. [Qur'aan 24:43]

Meteorologists have found that these cumulonimbus clouds, that shower hail, reach a height of 25,000 to 30,000 feet (4.7 to 5.7 miles), like mountains, as the Qur'aan said: *And He sends down hail from mountains (clouds) in the sky...(Qur'an 24:43)*

This verse may raise a question. Why does the verse say *...its lightning* in reference to the hail?

Does this mean that hail is the major factor in producing lightning? Let us see what the book entitled *Meteorology Today*, says on this. It says that clouds become electrified as hail falls through a region in the cloud of supercooled droplets and ice crystals. As liquid droplets collide with hail, they freeze on contact and release latent heat. This keeps the surface of the hail warmer than that of the surrounding ice crystals.

When the hail comes in contact with an ice crystal, an important phenomenon occurs. Electrons flow from the colder object toward the warmer object. Hence, the hail becomes negatively charged. The same effect occurs when super cooled droplets come in contact with a piece of hail and tiny splinters of positively charged ice break off. These lighter, positively charged particles are then carried to the upper part of the cloud by updrafts. The hail, left with a negative charge, fall toward the bottom of the cloud, thus the lower part of the cloud becomes negatively charged. These negative charges are then discharged to the ground as lightning. We conclude from this that hail is the major factor in producing lightning.

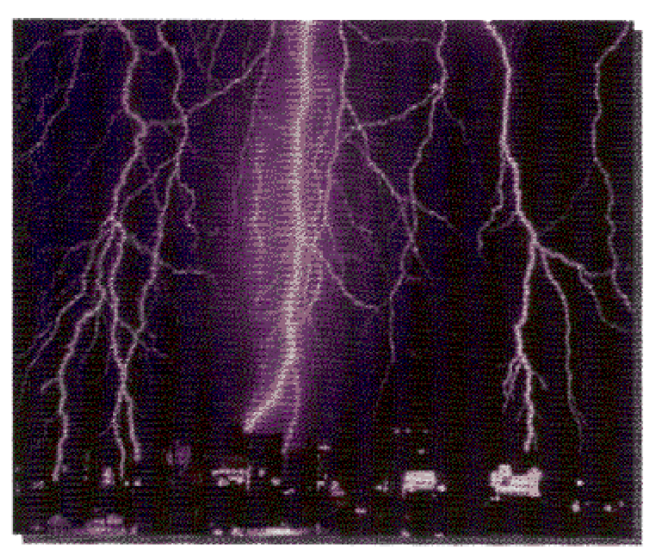
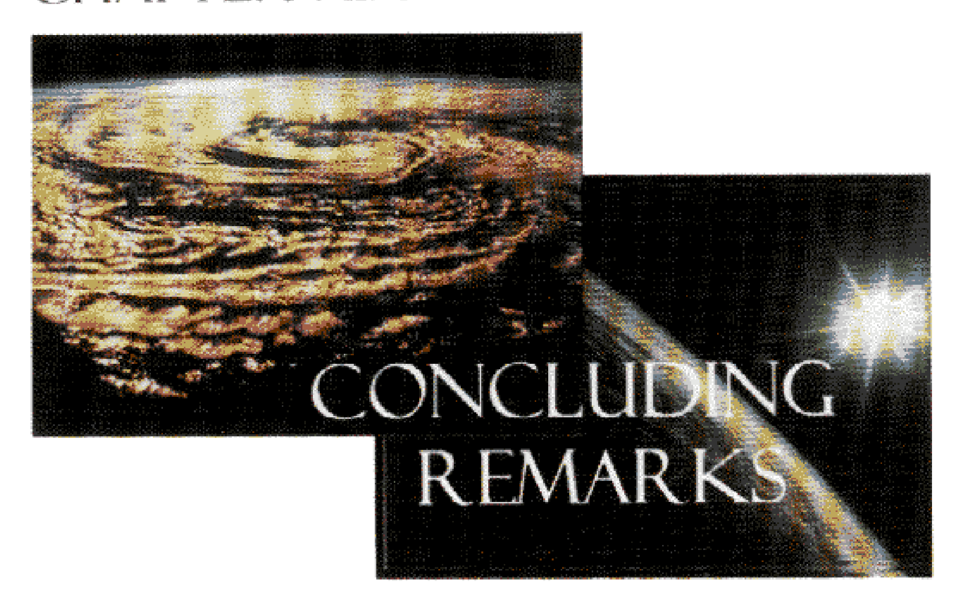


Fig. 18.2

This information on lightning was discovered only recently. Until 1600 A.D., Aristotle's ideas on meteorology were dominant. For example, he said that the atmosphere contains two kinds of exhalation, moist and dry. He also said that thunder is the sound of the collision of the dry exhalation with the neighboring clouds, and lightning is the inflaming and burning of the dry exhalation with a thin and faint fire. These are some of the ideas on meteorology that were dominant at the time of the Qur'aan's revelation, fourteen centuries ago.

CHAPTER XIX



This is the everlasting, renewable, and living proof. The Qur'an is the eternal miracle in our hands until the Last Hour. Fourteen hundred years ago, the bedouin in the desert examined the Qur'an and found in it divine knowledge, which he recognized as from his Lord and which confirmed the veracity of the message of Prophet Muhammad (sallallahu 'alaihi wa sallam).

Today, scientists in the various disciplines of natural sciences who study the Qur'an find that this same divine knowledge, is providing them with the same evidence and confirms that it is from the creator of the universe. Likewise, the evidence confirms the genuineness of Prophet Muhammad (sallallahu 'alaihi wa sallam). We have met with a number of these scientists, some of whom have affirmed that this knowledge could not have come from a human source.

Professor Dorja Rao: *It is difficult to imagine that this type of knowledge was existing at that time, around 1400 years back. Maybe some of the things they have simple ideas about, but to describe those things in great detail is very difficult. So, this is definitely not a simple human knowledge.*

Some of them say that this knowledge can only be from outside of this universe.

Professor Armstrong: *There may well have to be something beyond what we understand as ordinary human experience to account for the writings that we have seen.*

Professor Dorja Rao: *So, I thought the information must have come from a supernatural source.*

Some of them came forward fearlessly and affirmed that this knowledge can only be from Allah, the Creator of the Universe.

Question: Then from whom do you think is the source of such information?

Professor Hay: *Well, I think it must be the Divine Being.*

Professor Kroner: *...modern scientific methods are now in a position to prove what Muhammad said 1400 years ago.*

Professor Marshall Johnson: *I see nothing here in conflict with the concept that divine intervention was involved in what he was able to write.*

Professor Shroeder: *Actually, the scientists are now discovering what has been said before.*

Professor Persaud: *I have no difficulty in my mind in concerning that this is a divine inspiration or revelation which led him to relay the statement.*

Some of them concluded their affirmation by saying:

Professor Keith Moore: *It is clear to me that these statements must have come to Muhammad from Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of Allah.*

Some of them declared the *shahaadah* and embraced Islam!

Professor Tejasen: *I think this is the time to say: There is no god worthy of worship except Allah and that Muhammad is His Messenger!*

There is no doubt that the Qur'an is the eternal miracle in our possession. Allah has said in the Qur'an:

Say: What thing is most weighty in evidence? Say: 'Allah is witness between me and you; this Qur'an has been revealed to me by inspiration. That I may warn you and all whom it reaches'. (Qur'an 6:19).

Thus, whoever has been informed of this Qur'an likewise, bears the testimony and warning. The nature of this testimony is the scientific affirmation that each verse in the book of Allah contains. Each verse contains divine knowledge. In each century, scholars make new advances in their various fields.

Allah has said:

But Allah bears witness that what He has sent unto thee He has sent with His (Own) knowledge. (Qur'an 4:166).

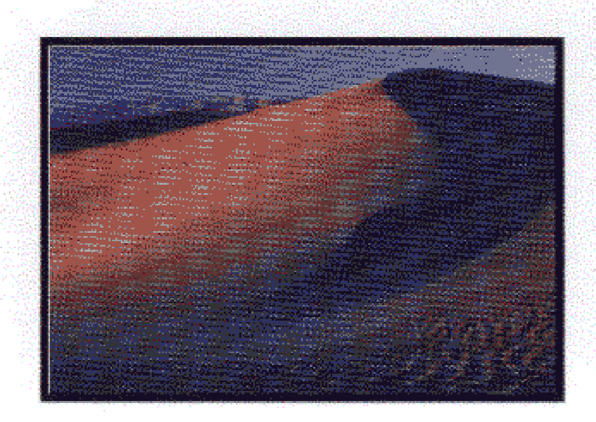
The Qur'an is the miracle which renews itself in a way which is appropriate for each epoch. Allah has said:

For every prophecy is a limit of time, and soon shall you know it. (Qur'an 6:67).

THUS WE CONCLUDE
MAY ALLAH ACCEPT IT AS DONE SINCERELY
FOR HIS SAKE ALONE
AMEEN

APPENDIX A

TRUTH SEEKER



Dear Seeker of Truth,

No one is compelled to accept the Truth, but it is certainly a shame upon the human intellect when a man is not even interested in finding out what the Truth is!

Islam teaches that our Creator has given human beings the faculty of reason. Therefore, it is incumbent upon them to reason things out objectively and systematically for themselves to ponder, to question and to reflect.

Nobody should press you to make a hasty decision to accept any of the teachings of Islam, for Islam teaches that human beings should be given the freedom to choose. Even when a person is faced with the Truth, there is no compulsion upon him to embrace it.

But before you begin to form an opinion about Islam, ask yourself whether your existing knowledge about it is thorough enough. Ask yourself whether that knowledge has been obtained through third party sources who themselves have probably been exposed to only random glimpses of Islamic writings and have yet to reason out on Islam objectively and systematically themselves.

Is it fair enough that one should form an opinion about the taste of a particular dish just by a mere hearsay from others who may themselves have not necessarily tasted the dish yet?

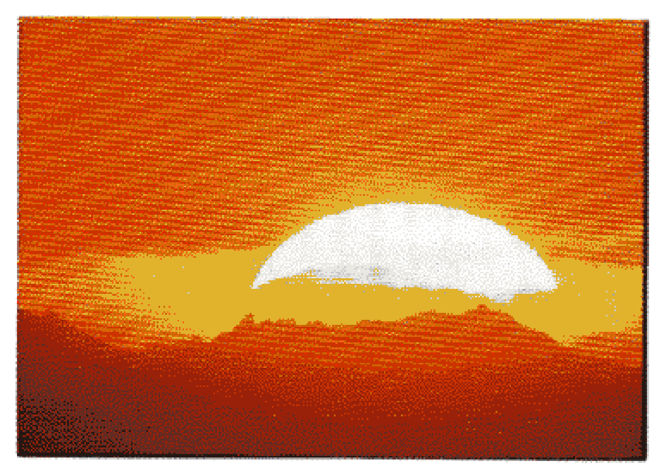
Similarly you should find out for yourself about Islam from reliable sources and not only taste it, but rather digest it very well before you form an opinion of it. That would be an intellectual approach to the Truth.

In making your next move to the Truth, Islam continually reassures you that your rights to freedom of choice and freedom to use that God-given faculty of thought and reason will be respected, for everyone has that individual will. No one else can take away that will and force you to submit to the will of our Creator, you have to find out and make that decision yourself!

May your intellectual journey towards the truth be a pleasant and fruitful one.

APPENDIX B

THE LIGHT OF TRUTH



WHAT IS LIFE? Man's existence in this world and the creation of this entire universe are not mere accidents or products of a fortuitous nature. This universe, every single atom of it, manifests and leads us to the realization of a Loving, Merciful and All-powerful Creator. Without a Creator, nothing can exist. Every single soul knows that he is existing and that his existence is dependent upon a Creator he knows for sure that he cannot create himself. Therefore it is his duty to know his master, the Creator.

MANKIND: Man is a unique creature. God establishes man as His representative or deputy to govern over all other creatures in this world. He is endowed with the faculty of reason which sets him apart from all other animals. Together with this faculty to discriminate and discern, man is given the freedom (free-will) to choose for himself a way of life worthy of his position as God's representative or to fall lower than the lowest of all animals or creations. Man is born pure and sinless and is given the choice to do righteous deeds or indulge in sins.

DIVINE GUIDANCE: The Creator, out of His abundant Love and Mercy for mankind has not left us in darkness to discover the right path by trial and error alone. Coupled with our intellectual capability to reason, our Creator bestowed upon us Divine Guidance that outlines the criterion for truth, knowledge, as well as the reality of our existence in this world and the Hereafter.

REVELATIONS: From the beginning of mankind, our Creator sent prophets to convey His revelation and to invite human beings to the path of true peace and obedience to the One True God. This is Islam. This message is conveyed towards successive generations of man through the different prophets, all inviting mankind to the same path. However all the earlier messages or revelations from God were distorted by people of later generations.

As a result of this distortion, pure Revelation from our Creator was adulterated and polluted with myths, superstitions, idol worship and irrational philosophical ideologies. The religion of God in a sense was lost in a plethora of religions. Human history is a testament of man's drift between light and darkness, but God out of His Abundant Love for mankind has not forsaken us.

FINAL REVELATION: When mankind was in the depths of the Dark Ages, our Creator sent His final Messenger, Prophet Muhammad (sallallahu 'alaihi wa sallam) to redeem humanity with the final revelation which represents the ultimate and permanent source of guidance for the whole world.

CRITERIA FOR TRUTH: The following criteria can best serve as a gauge to find out the authenticity of the last revelation (the Qur'an) as words of God:

1. *Rational Teachings:* Since our Creator bestowed reason and intellect upon us, it is our duty to use it to distinguish the truth from falsehood. True, undistorted revelation from God must be rational and can be reasoned out by all unbiased minds.

2. *Perfection:* Since our Creator is all perfect, His revelation must be perfect and accurate, free from mistakes, omissions, interpolations and multiplicity of versions. It should be free from contradictions in its narration.

3. *No Myths or Superstitions:* True revelation is free from myths or superstitions that degrade the dignity of our Creator or man himself.

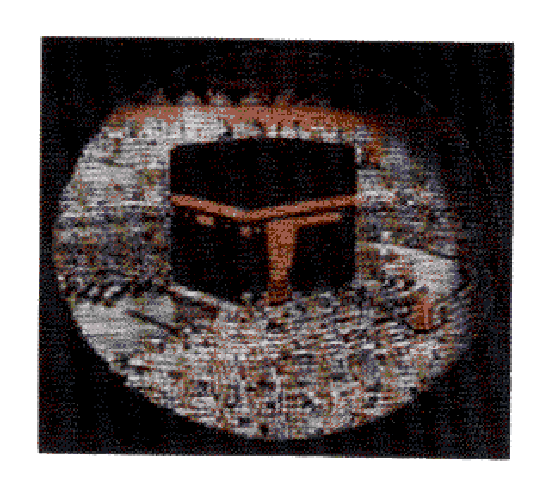
4. *Scientific:* Since our Creator is the Creator of all knowledge, true revelation is scientific and can withstand the challenge of science at all times.

5. *Factual Prophecy:* Our Creator is the Knower of the past, present and future. Thus His prophecies in His revelation will be fulfilled as prophesied.

6. *Inimitable By Man:* True revelation is infallible and cannot be imitated by man. God's true revelation is a Living miracle, an open book challenging all mankind to see and prove for themselves its authenticity or veracity.

APPENDIX C

WHAT IS ISLAM?



Can we find an explanation for the great universe? Is there any convincing interpretation of the secret of its existence? We realize that no family can function properly without a responsible head, that no city can prosperously exist without sound administration, and that no state can survive without a leader of some kind. We also realize that nothing comes into being on its own.

Moreover, we observe that the universe exists and functions in the most orderly manner, and that it has survived perhaps billions of years. Can we, then, say that all this is accidental and haphazard? Can we attribute the existence of man and the whole world to a mere chance? Man represents only a very small portion of the great universe, and if he can make plans and appreciate the merits of planning, then his own existence and the survival of the universe must also be based on a planned policy.

This means that there is a Designing Will behind our material existence, and that there is an extraordinary power to bring things into being and keep them moving in order. In the world there must be a Great Force in action to keep everything in order. In the beautiful nature there must be a Great Creator who makes the great charming pieces of art and produces everything for a special purpose in life.

The deeply enlightened people recognize this Creator and call Him Allah. He is not a man because no man can create or make another man. He is not an animal, nor is He a plant. He is neither an idol nor is He a statue of any kind, because none of these things can make itself or create anything else. He is different from all these things, because He is the maker and Keeper of them all. The Maker of anything must be different and greater than the things that he makes.

There are various ways to know Allah and there are many things to tell about Him. The great wonders and impressive marvels of the world are like open books in which we can read about Him. Besides, Allah comes to our aid through the many messengers and revelations He has sent down to humanity. These messengers and revelations tell us everything we need to know about our Creator.

The complete acceptance of the teachings and guidance of our Creator as revealed to all His messengers ('alaihimus salaam) is the religion of Islam. Islam enjoins faith in the oneness and sovereignty of Allah, which makes man aware of the meaningfulness of the universe and of his place in it. This belief frees the human being from all fears and superstitions as it makes him conscious of the presence of the Almighty Allah, and of his obligation towards Him.

This faith must be expressed and tested in action, for faith alone is not enough. Belief in one God "Allah" requires that we look upon all humanity as one family under the universal Omnipotence of the Creator, and Nourisher of all. Islam rejects the idea of a chosen people while on the other hand, it approves that belief in the Creator, and doing righteous deeds is the only way to heaven. Thus, a direct relationship is established with Allah and without any intercessor at that.

Islam is not a new religion. It is, in essence, the same message and guidance which Allah revealed to all His prophets, like Adam, Enoch, Noah, Abraham, Ishmael, Isaac, David, Moses, Jesus and Muhammad ('alaihimus salaam). But the message which was revealed to Prophet Muhammad (sallallahu 'alaihi wa sallam) is Islam in its comprehensive, complete and final form.

The Qur'an is the revealed words of Allah and the basic source of Islamic teachings and Laws. It deals with the basis of creeds, morality, history of humanity, worship, knowledge, wisdom, man's relationship with God, and human relationships in all aspects. It contains comprehensive teachings of which, can be built sound systems and social justice, economics, politics, legislation, jurisprudence, law and international relations, all of which are important contents of the Qur'an.

The *hadeeth*, which contains the teachings, sayings, approvals and actions of Prophet Muhammad (sallallahu 'alaihi wa sallam) meticulously reported and collected by his devoted companions, explains and elaborates on the Qur'anic verses.

THE FUNDAMENTAL ARTICLES OF FAITH IN ISLAM (THE BELIEFS):

The true faithful Muslim believes in the following principal articles of faith:

1. Belief in one God (Allah), Supreme and Eternal, Infinite and Mighty, Merciful and Forgiving, the Creator and the Provider. He begets not, nor was He begotten, and there is none equal or comparable unto Him.

2. Belief in all Messengers of Allah (*Ar-Rusul*) without any discrimination among them, as every known nation had a warner or messenger from Allah. They were chosen by Allah to teach humanity and deliver His Divine message. The Qur'an mentions the names of some of them, and Muhammad (sallallahu 'alaihi wa sallam) stands as the last messenger and the crowning glory of the foundation of prophethood.

3. Belief in all original scriptures and revelations of Allah (*Al-Kutub*), accepting them as the guiding light that the messengers received to show their respective people the right path to Him. In the Qur'an,special reference is made to the books of Abraham, Moses, David and Jesus ('alaihimus salaam), but long before the revelation of the Qur'an to Muhammad (sallallahu 'alaihi wa sallam) some of these books and revelations had been lost or corrupted. The only authentic and complete book of Allah in existence today is the Qur'an, which has been preserved as it was revealed to Prophet Muhammad (sallallahu 'alaihi wa sallam) in its pristine, pure form.

4. Belief in the angels (*malaa-ikah*) of Allah, recognizing them as spiritually pure and splendid beings whose nature requires no food, drink or sleep. They are honored servants who are assigned certain functions, and spend their days and nights in the worship of Allah. They do not speak before Allah does, and they act only by His command.

5. Belief in the Last Day (*Yaum Al-Qiyaaamah*) and the Hereafter (*Al-Aakhirah*), acknowledging that this world will end someday, and that the dead will rise to stand for their final and fair trial. People with good records will be generously rewarded and warmly welcomed to the heaven of Allah, and those with bad records will be punished and cast into Hell and none will be treated with injustice.

6. Belief in Fate (*Qadr*), whether good or bad, which Allah, measured and ordained for all creatures according to his previous knowledge, and as

deemed suitable by his wisdom. And in the timeless knowledge of Allah, and in His power to plan and execute His plans, nothing could happen in His Kingdom against His will. His knowledge and power which are always in action command over His creation. He is wise and merciful, and whatever he does must have a meaningful purpose. If this is established in our minds and hearts, we should accept with good faith all that He does, although we may fail to understand it fully, or think it is bad.

Faith without action and practice is a dead end as far as Islam is concerned, for faith by nature is very sensitive and can be most influential. When it is out of practice or out of use, it quickly loses its liveliness and motivational power.

THERE ARE FIVE PILLARS OF ISLAM (THE ACTIONS)

1. *Shahadatain (Testimony):* To bear witness that there is none worthy of worship except Allah (The Creator), and that Muhammad (salllallahu 'alaihi wa sallam) is His Messenger. Muslims are obliged to follow his exemplary life as a model.

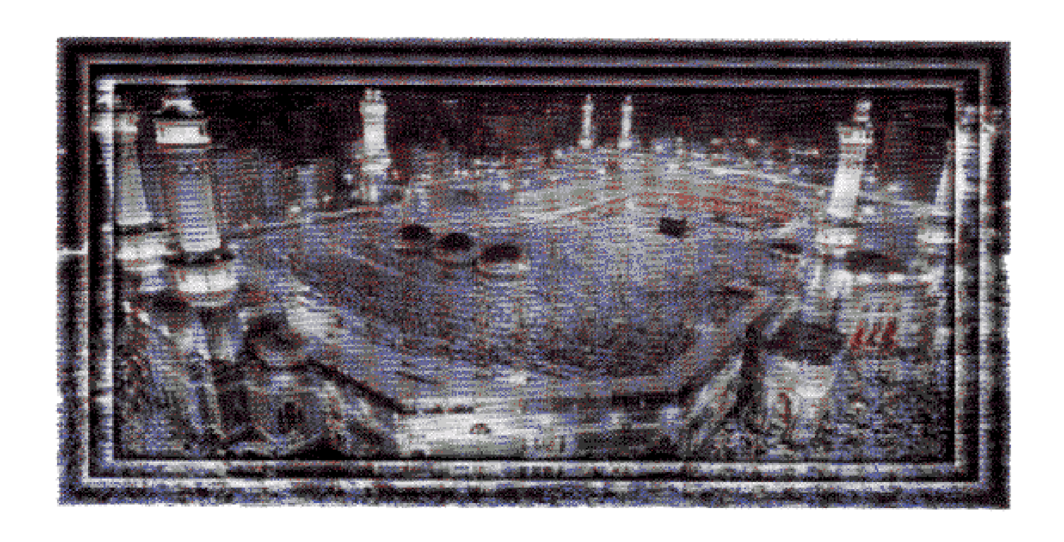
2. *Salah:* Daily prayers are offered five times a day as a duty towards Allah. They strengthen and enliven the belief in Allah and inspire man to a higher morality. They purify the heart and prevent temptation towards wrong-doings and evil things. They are: Salatul-Fajr (The Dawn Prayer), Salatul-Dhuhr (The Noon Prayer), Salatul-Asr (The Afternoon Prayer), Salatul-Maghrib (The Sunset Prayer), Salatul-Isha (The Evening Prayer).

3. *Zakaah* (Charity): The literal and simple meaning of Zakaah is purity, while its technical meaning designates the annual amount in kind or cash that a Muslim with means must distribute among the rightful beneficiaries from his yearly net savings. But the religious and spiritual significance of Zakaah is much deeper and more valuable than its humanitarian, and socio-political value.

4. *Sawm* (Fasting): The Muslims during the month of Ramadan do not only abstain from food, drink and sexual intercourse from dawn to sunset but they are also required to refrain from evil intentions and desires throughout the whole months of the year in general, and during the month of Ramadan in particular. It teaches love, sincerity and devotion, and develops a sound social conscience, patience, selflessness and will power as well.

5. *Hajj* (Pilgrimage to Mecca): It is to be performed once in a lifetime, so long as one can afford it financially and physically, and it is the largest annual convention of faith where Muslims meet to know one another, study their common affairs and promote their general welfare without prejudice or bias as to one's color, race, nationality as well as status in life. After all, everyone is equal in the sight of Allah, and so Hajj therefore demonstrates in effect the universality of Islam and the brotherhood and equality of Muslims.

THIS IS ISLAM THE TRUE WAY FOR SUCCESS IN THIS LIFE AND IN THE LIFE HEREAFTER



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Fig. 2.1 - 5 - 6 week fetus, The 1996 Grolier Multimedia Encyclopedia
Pg. 8 - Month 3 fetus, Fetal Images, Nine Month Miracle, A.D.A.M. Software Inc.
Fig. 3.1 - A Brief Guide To Understanding Islam
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Pg. 16 - 6 1/2 week embryo, Time Life Inc., Compton's Multimedia Encyclopedia,Comptons Newmedia
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Appendix

Pg. 65 - Death Valley National Monument, California, U.S.A., Microsoft Scenes

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Pg. 73 - Masjidul-Haraam, The Grand Mosque, Makkah, Saudi Arabia, ibid.

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